

A FOUNTAINE SEALED. OR The Dutie of the ſealed to the SPIRIT. And the worke of the Spirit in Sealing.

BY

Rich: Sibbes, D. D.

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Printed for L: Chapman & are to be ſould at his ſhope at Chancery Lane end in Holborne.

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FOUNTAIN SEALED:

OR,

The *duty* of the sealed to the Spirit, and the *worke* of the Spirit in Sealing.

Wherein

Many things are handled about the Holy Spirit, and grieving of it:

As also

Of assurance and sealing what it is, the priviledges and degrees of it, with the signes to discerne, and meanes to preserve it.

Being

The substance of divers Sermons preached at *Grayes Inne*.

By that Reverend Divine,

RICHARD SIBBES,

D.D. and sometimes Preacher to that Honourable Society.

LONDON,

Printed by *Thomas Harper*, for *Lawrence Chapman*, and are to be sold at his shop at Chancery lane end, in Holborne, 1637.

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TO

The truely Noble, and much honoured Lady, the Lady

Elizabeth Brooke,

Wife to Sir *Robert Brooke.*

Madame:

BEſides that deſerved intereſt your Ladyſhip held in the A 3 af-

fections and esteem of this worthy man more then any friend alive, which might intitle you to all that may call him Authour. This small piece of his acknowledgeth a more speciall propriety unto your Ladyship. For though his tongue was as the Pen of a ready Writer in the hand of Christ who guided him,

him, yet your Lady-ſhips hand and Pen was in this his ſcribe and Amanuenſis whileſt hee dictated a firſt draught of it in private, with intention for the publique. In which labour both of humility and love, your Ladyſhip *did that honour unto him which* Baruch (*though great and Noble*) *did but receive in the*

like, transcribing the words of Ieremiah *from his mouth: wherin yet your* Ladyship *did indeed, but write the story of your owne life, which hath beene long exactly framed to the rules herein prescribed. We therefore that are intrusted in the publishing of it, deeme it but an act of Iustice in us to return it thus to your La-*

Ladyſhip, unto whom it owes, even its firſt Birth: that ſo where ever this *little Treatiſe* ſhall come, there alſo this that you have done, may bee told and recorded for a memoriall of you. *And we could not but eſteeme it alſo an addition of honour to the worke, that no leſſe then a Ladies hand (ſo pi-*

ous & so much honoured) brought it forth into the world, although in it selfe it deserveth as much as any other this blessed wombe did beare. The Lord in way of recompence, write all the holy Contents of it, yet more fully and abundantly in your Ladyship heart, and all the lineaments of the Image of Iesus Christ

and

and seale *up all unto you* by his *blessed* spirit, *with joy and peace* to the day of Redemption.

Madame, we are

your Ladyships

devoted,

THO. GOODWIN.

PHILIP NYE.



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FINIS.



Ephes. 4. 30.

And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.



Hether the words bee a Command ensuing from authority, or counsell, from wisedome, or a caveat from Gods care of our soules, it is not materiall: considering both Counsell and Caveats of the great God, have both force of a Command, with some mixture of the sweetnesse

Scope of the words.

of love: the Apostle as his manner is, from the largeness of his Spirit, riseth from a particular dissuasive from corrupt communication, in the verse before, to this generall advise of not grieving Gods Spirit by sinne; especially against conscience inlightened: and this dissuasive from evill, is inforced from a dangerous effect of grieving the spirit of God; and the danger of grieving ariseth from this, that it is the Spirit of God, and God himselfe whom we grieve, and a holy Spirit, holy in himselfe, and holy as the cause of all holinesse in us; and hee that after he hath wrought holinesse in us, sealeth and confirmeth us

in

in that act of grace, untill the day of our glorious redemption : ſo that the grounds of not grieving, are from the greatneſſe and goodneſſe of the perſon whom we grieve, and from the greatneſſe and conſtancie of the benefits we have by him. To ſpeake ſomething of the perſon, the holy Spirit is called a Spirit, not onely by nature, as being a ſpirituall eſſence, but in regard of his perſon and office, he is both breathed from the Father and the Sonne, as proceeding from them both; and by office, breatheth into all that God hath given Chriſt to redeeme, and him to ſanctifie; he is ſo the ſpirit of God in proceeding from God, as

Holy Ghoſt called Spirit, why.

that he is God, which who ſo denieth, deny their own Baptiſme; being as well Baptized into the name of the Holy Ghoſt, as into the Father and the Sonne; and no leſſe a perſon, then God, is needfull to aſſure our ſoules of Gods love, and to change our nature, being in an oppoſite frame: who can reveale to us the minde of God, but the Spirit of God? and herein we may ſee the joynt forwardneſſe both of the Father and Son and holy Ghoſt; when both Father and Sonne joyne in willingneſſe to ſend ſo great a perſon to apply unto us, and to aſſure us of that great good the Father hath decreed, and the Son performed for us.

That

That attribute the Spirit delights in, is that of holineſſe, which our corrupt nature leaſt delights in, and moſt oppoſeth: holineſſe is the glory and crown of all other excellencie; without which they are neither good in themſelves, nor comfortable to us. It implies a freedome from all impuritie, and a perfect hatred of it; an abſolute perfection of all that is excellent. What is it then to grieve ſuch an holy Spirit, before whom the heavens themſelves are impure, and not onely the Divels tremble, but the Angels cover their faces? what ſhall wee thinke then of them which doe not onely neglect, but deſpiſe, yea oppoſe this

Holy Spirit

Holineſſe not onely an attribute in God, but the excellency of all his attributes. He is holy in mercy, in iuſtice, in goodneſſe, &c.

holineſſe, and indure any thing elſe? what is hated in the world with keene and perfect hatred; but *holyneſſe, without which* yet, *we ſhall never ſee God*, nor enter into that pure place, into which, we all profeſſe a deſire to enter? There was planted in man by nature, a deſire of holineſſe, and a deſire of happineſſe: the deſire of happineſſe is left ſtill in us, but for holineſſe which is the perfection of the image of God in us, is both loſt, and the deſire of it extinguiſhed: and that men might the better drive it out of the world under a forme and ſhew of it; they oppoſe the truth of it, and that with the greater ſucceſſe, becauſe under that great

Two deſires in man by nature.

great colour the Divell and his Vicar, carry all their divelliſh policies under a ſhew of holineſſe. We ſee in Popery, every thing is holy with them, but that which ſhould be holy, the truth of God, and the expreſſion of it. The man of ſinne himſelfe muſt have no worſe title, then his Holineſſe: a ſhew of deviſed holineſſe pleaſeth mans anture well enough; as being glorious for appearance, and uſefull for ends. But the truth of it being croſſe to the whole corrupt nature of man, will never be entertained, untill nature be new moulded by his holy Spirit in the uſe of holy meanes, ſanctified by himſelfe for that end: it is this

that makes a man a Saint, and civill vertues to be graces, which rayseth things that are (otherwise) common, to an higher degree of excellency: this is that to a Christian which reason is to a man: it gives him a being, and a beauty different from all other: it makes every action we doe in obedience to God a service, and puts a religious respect upon all our actions, directing them to the highest end.

Foure things presupposed.

Now that which the Apostle disswades from, is from grieving so holy a Spirit. These truths, are presupposed: First, that the holy Ghost is not in us personally as the second Person is in Christ man; for then the holy

1 The spirit in us.

holy Ghoſt, and we ſhould make one perſon: nor is the holy Ghoſt in us eſſentially only: for ſo he is in all creatures: nor yet is in us onely by ſtirring up holy motions, but he is in us myſtically, and as Temples dedicated to himſelfe: Chriſts humane nature is the firſt temple, wherein the Spirit dwels; and then we become temples by union with him. The difference betwixt his being in Chriſt & us, is, that the Spirit dwels in Chriſt in a fuller meaſure; by reaſon that as a head he is to conveigh ſpirit into all his members. Secondly, the Spirit is in Chriſt intirely without any thing to oppoſe: the Spirit alwayes findes ſomething in us, that

Difference of the Spirits being in Chriſt, and in us.

is not his owne, but readie to crosse him. Thirdly, the Spirit is in us derivatively from Christ, as a fountaine we receive grace at second hand, answerable to grace in him. The holy Ghost was in *Adam* before his fall, immediately; but now hee is in Christ, first, and then for Christ in us, as members of that bodie, whereof Christ is the head: & it is well for us that he dwels first in Christ, and then in us: for from this it is that his communion with us is inseparable, as it is from Christ himselfe, with whom the Spirit makes us one. The holy Spirit dwels in those that are Christs after another manner then in others in whom he is in, in some

How the Spirit was in *Adam* in innocency.

How in carnall men.

ſome ſort by common gifts; but in his owne, he is in them as holy, and as making them holy, as the ſoule is in the whole body in regard of divers operations; but in the head onely as it underſtandeth, and from thence ruleth the whole bodie: ſo the holy Ghoſt is in his, in regard of more noble operations, and his perſon is together with his working, though not perſonally; and though the whole man be the temple of the holy Ghoſt, yet the ſoule eſpecially, and in the ſoule the very Spirit of our minds, as moſt ſuteable to him being a Spirit. Whence the Apoſtle wiſhes *the grace of Chriſt to be with our Spirits*, the beſt of ſpi-

rits.

rits delight most in the best of us, which is our spirits: in the Temple the further they went, all was more holy, till they came to the holy of holiest. So in a Christian the most inward part the spirit is, as it were the holie of holies, where incense is offered to God continually. What a mercy is this that he that hath the heaven of heavens to dwell in, will make a dungeon to be a temple; a prison to be a paradise; yea an hell to bee an heaven? Next to the love of Christ in taking our nature, and dwelling in it; we may wonder at the love of the holy Ghost, that will take up his residence in such defiled soules.

The holy Ghost dwels not in us as in ordinary houses, but as Temples. The holy spirit makes all holy, where ever he comes.

The second thing presupposed

ſuppoſed, is that the holy Spirit being in us after hee hath prepared us for an houſe for himſelfe to dwell in, and to take up his reſt and delight in, he doth alſo become unto us a Counſellour in all our doubts, a Comforter in all diſtreſſes, a Solicitor to all dutie, a guide in the whole courſe of our life, untill we dwell with him for ever in heaven: unto which his dwelling here in us doth tend: he goeth before us as Chriſt did in the pillar of the cloud and fire before the *Iſraelites* into Canaan: being a defence by day, and a direction by night. When we ſinne, what doe we elſe but grieve this guide?

2 The ſpirit a Counſellor and Comforter.

The third ground is, that we

3 We are prone to grieve the Spirit.

we, the best of us, are prone to grieve this holy Spirit: what use were there else of this caveat? we carrie too good a proofe of this in our owne hearts: we have that which is enmitie to the spirit within us, sinne; and an adversarie to the spirit & us, Sathan: These joyning together, and having intelligence, and holding correspondencie, one with another, stirre us up to that which grieves this good Spirit.

4 We should be carefull of grieving it.

The fourth thing presupposed, is, that we may and ought by Christian care and circumspection, so to walke in an even and pleasing course, that we shall not grievously offend the spirit, or grieve our owne spirits

ſpirits. We may avoid many laſhes and blowes, and many an heavy day which we may thanke our ſelves for, and God delighteth in the proſperity of his children, and would have us walk in the comforts of the holy Ghoſt, and is grieved when we grieve him: that then hee muſt grieve us to prevent worſe griefe. The due and proper act of a Chriſtian in this life is to pleaſe Chriſt, and to bee comfortable in himſelfe, and ſo to be fitted for all ſervices.

Theſe things premiſed, it is eaſie to conceive the equitie of the Apoſtles diſſwaſive from grieving the holy ſpirit. For the better unfolding of which, we wil

unfold

Foure poinrts obſerved.

unfold theſe foure points. Firſt, what it is to grieve the Spirit. Secondly, is wherein we ſpecially grieve the Spirit. Thirdly, how we may know when wee have grieved the Spirit. Fourthly, what courſe we ſhould take to prevent this griefe.

1 What it is to grieve the Spirit.

For the firſt: The holy Ghoſt cannot properly be grieved in his own perſon, becauſe griefe implyes a defect of happineſſe in ſuffering that we wiſh removed. It implyes a defect in foreſight, to prevent that which may grieve. It implyes paſſion, which is ſoon raiſed up, and ſoone laid downe: GOD is not ſubject to change; it implyes ſome want of

of power to remove that which we feele to be a grievance: and therefore it is not beseeming the Majestie of the Spirit thus to bee grieved. Wee must therefore conceive of it as befitting the Majestie of God, removing in our thoughts all imperfections. First then we are sayd to grieve God, when we doe that which is apt of it selfe to grieve: as we are said to destroy our weake brother, when wee do that which he taking offence at, is apt to misleade him, and so to destroy him. Secondly, we grieve the Spirit, when wee doe that whereupon the Spirit doth that which grieved persons doe; that is, retireth and sheweth dislike, and returns griefe

Spirit grieved how.

griefe againe. Thirdly, though the passion of griefe be not in the holy Ghost, yet there is in his holy nature a pure displicence and hatred of sinne, with such a degree of abhomination as though it tend not to the destruction of the offender, yet to sharpe correction: so that *griefe* is eminently in the *hatred* of God in such a manner as becomes him.

Spirit considered as in himselfe, as in us.

Fourthly, wee may conceive of the Spirit as hee is in himselfe in heaven, and as hee dwels and workes in us; as wee may conceive of God the Father, as hidden in himselfe, and as revealed in his Son, and in his word; and as we may conceive of Christ as the secõd persõ, & as incarnate:

nate: ſo likewiſe of the holy Ghoſt as in himſelfe, and as in us, God, in the perſon of his Sonne: and his Sonne as man, and as Miniſter of Circumciſion, was grieved at the rebellion and deſtruction of his owne people. The holy Spirit, as in us grieveth with us, witneſſeth with us, rejoyceth in us, and with us; and the ſpirit in himſelfe, and as he worketh in us hath the ſame name, as the gifts and graces, and the comforts of the Spirit are called the ſpirit; even as the beames of the Sunne ſhining on the earth are called the Sunne: and when we let them in, or ſhut them out, wee are ſaid to let in or ſhut out the Sunne. We may grieve the

Spirit

ſpirit, when we grieve him, as working grace, and offering comfort to us: the graces of the Spirit have the name of the Spirit whence they come, as the Spirit of love and wiſdome. Again, our owne ſpirits, ſo farre as ſanctified, are ſaid to be the Spirit of God: So the Spirit of God, not in it ſelf, but in *Noah* did ſtrive with the old world; and ſo we grieve the Spirit, when we grieve our owne or other mens ſpirits, ſo farre as they are ſanctified by the Spirit.

How the Spirit worketh in us.

Now the ſpirit as in us worketh in us, according to the principles of mans nature, as underſtanding and free creatures, and preſerveth the free manner of working proper to man;

and

and doth not alwaies put forth an absolute prerogative power, but dealeth with us by way of gentle and sweet motions and perswasions; and leaveth it in our freedome to imbrace or refuse these inferiour workes of the Spirit: and our hearts tell us it is in our power to entertaine or reject the motions: which when we doe in our owne apprehension, we churlishly offend the spirit, as willing to draw us to better waies; and wee cannot otherwaies judge of this, but as grieving. God in his dealing with men, puts his cause into our hãds, that by our prayers and otherwise, wee may helpe or hinder him against the mighty.

And

And Christ puts himselfe into our hands in his Ministers, and in the poore; counts himselfe regarded or neglected in them: so the holy Spirit puts as it were his delight and contentment in our power, and counts when we entertaine his motions of grace or comfort, we entertain him; and when we refuse them, wee grieve him. And the holy Ghost will have us interpret our refusing of his motion, to be a refusing of him; and not onely a refusing of him, but of the Son, and of the Father, whose spirit he is. Oh, if we did but consider how high the slighting of a gracious motion reaches, even to the slighting of God himselfe:

it

it would move us to give more regard unto them. As we use these motions, so would wee use the Spirit himselfe, if he were in our power. They are not only the Ambassadors, but the royal off-spring of the spirit in us, and when we offer violence to them, we kill as much as in us lyeth, the royall seed of the Spirit.

Ob. It may be objected, when we doe any thing amisse, we intend not the grieving of the Spirit? It is true, unlesse we were divels incarnate, we will not purposely and directly grieve the Spirit; but when we sinne, we will the grieving of him in the Cause. No man hates his owne soule, or is in love with death,

Ob. We intend not in sin, to grieve the Spirit.

An. We doe it in the cause.

death, yet men will willingly doe that, which if they hated their own ſouls, and loved death, they could not doe worſe. *Why will you periſh, you houſe of Iſrael?* ſaith God, they intended no ſuch matter as periſhing: Gods meaning is, why will you go on in ſuch deſtructive courſes, as will ẽd in periſhing? if we could hate hell in the cauſe of it, and way to it, as we hate it in it ſelfe, we would never come there.

2 Wherein we grieve the Spirit.

For the ſecond point, wherein wee eſpecially grieve the Spirit: griefe ariſeth either from antipathy and cõtrariety, or from diſunion of things naturally joyned together. In greater perſons eſpecially, griefe

griefe ariseth from any indignity offered from neglect or disrespect, and most of all from unkindnesse after favour shewed. Thus the holy Ghost is grieved by us: what more contrary to holinesse, then sinne, which is the thing, and the onely thing that God abhominates, yea, in the divell himself? But then adde to the contrarietie in sinne, the aggravations from unkindenesse; and this makes it more sinfull. What greater indignity can wee offer to the holy Spirit, than to prefer base dust before his motions? leading us to holinesse and happinesse? what greater unkindnesse, yea, treachery to leave directions of a friend

We grieve the Spirit by unkindnesse.

to follow the counsaile of an enemy? such as when they know Gods will, yet will consent with flesh and bloud, like *Balaam*, who was swayed by his profit against a cleere discovery of Gods will. We cannot but make the Spirit of God in us in some sort ashamed to thinke of our folly; in *leaving the Fountaine*, and *digging Cisternes*: in leaving a true guide, and following the Pirate: men are grieved especially, when they are disrespected in their place and office. It is the office of the Spirit to enlighten, to soften, to quicken, and to sanctifie; when wee give content to Sathan, it puts the holy Ghost out of office. The office of the holy Ghost

Ier.

Ghoſt is likewiſe to bee a comforter: it cannot therefore but grieve the holy Spirit, when *the conſolations of the Almightie* are either forgotten, or *ſeeme nothing* unto us in the petiſhneſſe of our ſpirits; when with *Rachel wee will not bee comforted.* Who in ſtead of wraſtling with God by prayer, wrangle with him by cavelling objections: They take pleaſure to move objections, inſtead of a holy ſubmiſſion to higher reaſons that might raiſe them to comfort: and take Satans part againſt the holy Spirit, and their owne ſpirit: and againſt arguments that are miniſtred, by thoſe that are more skilfull in the wayes of ſal-

vation, then themſelves. How little beholding is the holy Spirit to ſuch, who pleaſe themſelves in a ſpirit of oppoſition: and yet ſo ſweet is this holy Spirit, that after long patience, hee overcomes many of theſe with his goodneſſe: and makes them at length with ſhame, lay their hands upon their mouthes, and bee ſilent. Yet that is one reaſon they ſticke ſo long in temptations, and are kept ſo long under *the Spirit of bondage.* Thoſe likewiſe cannot but grieve the Comforter, that leave his comforts, and ſeeke for other Comforters: that thinke there is not comfort enough in Religion, but will bowe downe

to

to the world, such as linger after the liberties of the flesh, after stolne waters; as if God kept house not good enough for them. It is a great disparagement to preferre huskes before the provision of our fathers house, and to die (like fish out of their proper element) if wee want carnall comforts. But above all, they grieve the Spirit most, that have had deepest acquaintance with the Spirit; and have received greatest favours from the Spirit. When the holy Ghost comes in love, and wee have given way to him to enlighten our understandings, and when in our affections, wee have tasted of the good things of God,

that the promises are sweet, and the Gospell is good. When we have given such way to the Spirit, then to use him unkindly; this grieves the Spirit. Where the holy ghost hath not only set up a light, but given a taste of heavenly things, and yet we upon false allurements will grow to a distaste, it cannot but grieve the Spirit. And this makes the *sinne against the holy Ghost* so desperat, because there hath beene a strong conviction and illumination. Therfore of all sinnes, the sinnes of Professors of Religion, grieve the Spirit most; and of all Professors those that have most means of knowledge: because their obligations are deeper,

Aggravation of sinnes of Professors

and their ingagements greater. The deeper the affection hath entred, the greater the griefe muſt needs be in unlooſing. The offence of friends, grieves more than the injuries of enemies. And therefore the ſinnes that offend God moſt, are committed within the Church; where is the greateſt ſinne of all, the ſin againſt the holy Ghoſt committed, but within the Church: and where there is the greateſt light, and the greateſt meanes. Sinnes againſt knowledg grieve moſt, eſpecially, if there be a malicious oppoſing: for there can be nothing to excuſe it. The malice of the will maketh the ſinne of the deeper die: and it is contrarie to the ſpirit, as it is a

Spirit of goodnes, & hence is it, that preſuptuous ſins ſo much grieve the ſpirit, for by ſuch ſins we abuſe the ſweeteſt Attribute of Gods Spirit, his Goodneſſe, and be therfore evill becauſe he is good, and turne his grace into wantonneſſe, the ſin of this age. Sins againſt knowledge are either ſuch as are 1. Directly againſt knowledge, as when we will not underſtand what we ſhould doe, becauſe wee will not doe what we underſtand: ſuch put out the candle, that they may ſinne with the more freedome. This kind of ignorance doth not free from ſinne, but increaſeth it: ſome men will not heare the Word, nor reade good Bookes, leſt their conſci-

Sins againſt knowledg are ſuch either, 1 Directly

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ences ſhould bee awaked: this affected ignorance increaſeth the voluntarineſſe. Againe, when we maintaine untruths for any advantage, knowing them to be untruths; as many learned Papiſts cannot but doe. What a great indignity is it to the Spirit of GOD to *ſell the truth*, which we ſhould *buy*, yea with the loſſe of our lives: and to prefer the pleaſing of a baſe man, or ſome gaine to our ſelves before a glorious *beame* of GOD? Other ſinnes if wee know them to be ſinnes, are ſins againſt knowledge, not ſo directly, but collaterally: yet this will bee the chiefe aggravation, when our conſciences are once awaked, not ſo much that

2 Indirectly.

we have sinned, as that we have sinned against the light, when the will hath nothing to plead for it selfe, but it selfe; it would, because it would, though it knew the contrary. Involuntarinesse, takes away something of the hainousnesse of sinne: when there is ignorance, perturbation, or passion, there is lesse sinne, and lesse grieving of the Spirit: but when there are none of these, but a man will sinne, because he will; accounting it a kinde of soveraignty to have his will, this will prove the most miserable condition: for not to have the will regulated by him that is the chiefest good, is the greatest perversenesse, and will end in desperation.

Qu. Why are voluntary ſinnes ſo great, and ſo much grieve the Spirit of God?

Why voluntary ſins grieve the Spirit ſo much.

Anſw. When there is paſſion, there is ſome colour for ſinne; as profit, pleaſure, feare to diſpleaſe, &c. When there is ignorance, there is a want of that that might helpe the underſtanding; but when there are none of theſe, and a man willingly ſinnes, he is more *directly* carried againſt the command and will of God: there is nothing puts him on: yet hee accounts it ſo ſmall a matter; that hee will do it without any provocation, out of a ſlight eſteeme of the good pleaſure and will of God.

As common ſwearers, can they plead ignorance? they know

know the Commandement, Exod. 20. *God will not hold them guiltlesse, that take his name in vaine*: can they plead perturbation? They doe it oft in a bravery, when they are not urged: there is no ingagement in that sin of profit or pleasure, but a voluntary superfluity of pride. They would have you to know, that they are men that care not for God himselfe, let God and his Ministers take it as they will, though I have no pleasure or profit by it, yet I will have my liberty. The heart that hath been thus wicked, will hardly admit of comfort, when it stands in need of it.

We are not said to be ill, because we know ill, but because

cauſe we will and conſent to ill; it is the will that makes up the bargain, ſin were not ſinne elſe. God hath given us the cuſtody of our owne ſoules, and as long as wee keepe the keyes faithfully, and betray not our ſoules to Sathan, ſo long we poſſeſſe our owne ſoules, and our comfort: but when hee ſuggeſts; doe this, or ſpeake this, and wee conſent; hee takes full and free poſſeſſion of us, as much as in us lies; and God in judgement ſaith Amen to it. God ſaith take him Sathan: ſince hee will not have my Spirit to rule him, it is fit he ſhould have a worſe. The more willingneſſe, the more ſinfulneſſe, and the leſſe defence; and Gods juſtice can-

cannot better be satisfied, than by punishing them most against their wils, who sinned most with their will. The clearer the light is, and the more advantages it hath, the more we sinne.

Sinnes against the second Table in what respect they grieve most.

In this respect it is, that sinnes against the second Table grieve more then sinnes against the first; because here the conscience is more awaked. These be sins against a multiplied light, against the light of nature, light of the Word and Spirit: and such sinnes are contrary to humane society, they dissolve those bonds that nature, even by the common reliques it hath left, studies to maintaine. Though corrupt nature hath no good in it, for we deser-

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ved to be like divels; yet God intending to have civill ſociety, out of which he uſually gathers his Church: preſerveth in mans nature, an hatred of ſinnes that overthrow ſociety: ſuch ſins therefore being committed againſt more light, wound more: as in caſe of murther, notorious perjury, theft, &c.

Gods method in dealing with ſinners.

Therefore God oft gives up men, upon breach of the firſt Table, to breaches of the ſecond, that ſo they may come to more griefe, and ſhame, as being the breakers of both Tables: Men never fall into the breach of the ſecond Table, but upon breach of the firſt: No man deſpiſeth mans Law, but he deſpiſeth Gods

Law

law first; No man breakes the *law of nature*, but he despiseth the *God of nature*. Prophane Atheisticall persons that glory in the breach of the third Commandement by swearing; GOD meets with them by giving them over to grosse abhominable sinnes of the second Table; which vexeth them more (though they should not) than sins against the first Table, exposing them, besides inward griefe, to open shame; then God opens Conscience to tell them, not onely that they are too blame for their grosse sinnes, but for the root of them; Atheisme, prophaneness, loosenesse, which are sinnes against the first Table. This is an ag-

gra-

gravation of ſinnes againſt knowledge, when our knowledge hath beene holpen and ſtrengthened by education, by example of others running into our eyes, which is a more familiar teaching than that of Rule, and ſtrengthened alſo by obſervation and experience of our ſelves, and the former ſtrength we have had, againſt the ſinne we now commit: and ſweetneſſe we have found in the reſiſting of it. None are worſe than thoſe that have been good, and are naught, and might be good, and will be naught. When there is more deliberation and fore-knowledge of the dangerous iſſue, and this alſo joyned with the warning of others. As *Reuben*

ben said unto the rest of his brethren, *Spake I not unto you, &c?* So may Gods Spirit, and conscience, say to men, Did not I acquaint you with the danger of sin? You are now in misery, and terrours of conscience, but did you not sleight former admonitions, and helps, and meanes? Conscience is an inferior light of the Spirit: to do things against conscience, is to do them against the Spirit. God spake to me, and I heeded him not, how doth God speake? When conscience speakes, and saith this is good, this is bad: then God speakes, conscience hath somewhat divine in it: it is a petty god, it speakes from God; especially when the Spirit joynes with

with conſcience, then God ſpeakes indeed, then there is light upon light.

Vpon divers reſpects ſome ſin may grieve more or leſſe than another. As the holy Ghoſt is a Spirit, ſo *ſpirituall ſinnes* grieve moſt; as pride, envy; imprinting upon the ſoule as it were, a character of the contrary ill ſpirit. *Carnall ſinnes*, whereby the ſoule is drowned in delight of the body, may more grieve the ſpirit in another reſpect; as defiling his Temple, and as taking away ſo much of the ſoule; love and delight, carry the ſoule with them, and the more deeply ſuch ſinnes enter into the creature, beſides the defilement, the leſſe ſtrength it hath to ſpirituall duties:

Some ſins grieve *more* than other.

duties: grace is seated in the powers of nature, now carnall sinnes disable nature: and so sets us in a greater distance from grace, as taking away the heart, *Hos.* 4. Hereupon the Apostle sets being *filled with wine*, contrary to being *filled with the Spirit*: And hence it is the Apostle forbids, in the former words, *uncleane communication*: the holy Spirit is a Spirit of truth, hates hypocrites, being painted sepulchers; but as a spirit of purity, hates foule livers, and foule-mouth'd speakers, as open sepulchers. They cannot therefore but much grieve the spirit, that feed corrupt lusts, and studie to give contentment, and pay tribute, to the flesh;

Eph. 5. 18.

fleſh; towhich they owe no ſervice and are no debters: and by ſowing to the fleſh from which we can reape nothing but corruption. Gal. 6. When our thoughts are exerciſed to content the outward man, to contrive for the things of the world onely; this is to pay tribute of the ſtrength and vigor of our affections to the utter enemy of Gods Spirit, and our owne ſoules: when our thoughts runne deeply into earthly things, we become one with them.

Who will thinke himſelfe well entertained into an houſe, when there ſhall be entertainement given to his greateſt enemy with him? and ſhall ſee more regard had, and better countenance

ſhewed

ſhewed to his enemy, than to him? when the motions of corrupt nature are more regarded, then the motions of the Spirit. The *wiſedome* of the Spirit *which is from above, is firſt pure*, and maketh us ſo, and rayſeth the ſoule upward to things above. Chriſtians indeed, have their failings; but if a true Chriſtian examine himſelfe, his heart will ſay, that every day he intends the glory of God, and the good of the ſtate he lives in: he hath a larger heart than a baſe worldling, that keeps within the ſphere of himſelfe; ſpending all his thoughts there, and conſults onely with fleſh and blood, with profit and pleaſure, to heare what they

they ſay. Such baſeneſſe cannot but grieve the Spirit, as cõtrary to our hopes, and heavenly calling, which are glorious.

It is a dangerous grieving of the Spirit, when inſtead of drawing our ſelves to the ſpirit, we will labour to draw the ſpirit to us, and ſtudy the Scriptures, to countenance us in ſome corrupt courſe; and labour to make God of our mind, that wee may go on with the greater libertie. When men get to themſelves teachers after their owne luſts; as many do (eſpecially if they be in place) *Ahab* ſhall not want his 400 falſe Prophets. When men cut the rule and ſtandard to fit themſelves, and not fit them-

themselves to it. You have some that are resolved what to do, and yet will bee asking counsell, and if they have an answer to their minds, then they rest; if not, then their answer is: This is your judgment, but others are of a contrary opinion: and thus they labour to make the Spirit of God in his Ministers to serve their turne, so did the Iewes in *Ieremies* time. Jer. 42.

Some will father those sinfull affections that arise from the flesh, and are strengthened by Sathan, upon the holy Spirit, counting wrath that is kindled from hell to be fire of holy zeale comming from heaven. Thus the enemies of Religion thinke they doe God

God ſervice in their maſſacres; ſuch are thoſe that wickedly oppoſe the wayes of God, and yet are ready to ſay, *Glory be to the Lord*; ſuch men ſtudy holineſſe in the ſhew, that they may overthrow it in the power; and will countenance an ill courſe, by Religion.

Such alſo are faulty who lay the blame of an uncomfortable life upon Religion, when men are therefore uncomfortable, becauſe they are not religious enough. The *wayes of wiſedome are the wayes of pleaſure.*

In theſe times, being the ſecond ſpring of the Goſpell, we muſt take heed of ſinnes againſt the Goſpell. Benefits, the greater they are, being neglected, or abuſed,

The Spirit is grieved by ſinnes againſt the Goſpell.

buſed, bring the greater judgement. The office of the holy Spirit is, by the Miniſtery, to lay open the riches of Chriſt, and the glory of Gods grace in him: by neglecting ſo great ſalvation, and by thinking this favour of God to be a common favour; we ſinne againſt, both Father, Sonne, and holy Ghoſt, and in that they deſire moſt to be glorified. Such therefore as ſay to the clouds, Drop not, and to the winds, blow not; and to the *Prophets*, *propheſie not*; that ſtudy to keepe out the light and ſin againſt it, as diſcovering them, and awakening them, and hindering them from taking that ſolace in carnall courſes of the world: as opening the

the eyes of others to know them further than they would be known, and so to lose that respect they would have in the hearts of men. This cannot but grieve the Spirit of God; and move him to take away that truth that we are so far from thinking a blessing, that we are weary of it, and fret against it.

The office of the Spirit is to set out Christ, and the favour, and mercy of God in Christ: when we slight Christ in the Gospell, the ordinance, & organ of working good in us, the holy Ghost is slighted, and grieved. Bad is our condition by nature, and what a deale of misery doe we adde to this bad condition? Are we not

Slighting ordinances.

all the children of wrath? And have we not ſince we were borne added ſinne unto ſinne? Do we not grow in ſinne as we do in yeares? Is not God juſt? and hell terrible? Now God out of infinite mercy having provided a way to free us from the danger of ſinne; and not onely ſo, but to advance us to life everlaſting; and that we ſhould not be ignorant of that he hath done for us, he hath ſet up an ordinance wherin the holy Ghoſt diſcovers his love. When we ſleight this, and account it but an ordinary favour, nay, rather a burthen, and thinke the opening of divine myſteries, things that may be ſpared; that there is too much preaching, and what needs

needs all this adoe? This grieves the Spirit, whose office is to lay open the unsearchable riches of Christ, the infinite and glorious mercy, and goodnesse of God in Christ, wherein God hath set himselfe, in all his attributes, to triumph, and be glorified. We grieve all the sacred Trinity: God the Father is grieved, to see his mercy slighted: God the Sonne, to see his bloud accounted common; and God the holy Ghost, whose office it is to discover these things. This is the common sinne of the times, and kingdome, which threatneth judgement more than any thing else. When the Gospell, the blessed truth of salvation is published, *The*

The sinne of these times.

axe is layd to the root of the tree, the instrument of destruction: if men slight the mercies of God, entertaine not Christ, walke not worthy of the Gospell, they shall feele the stroke of his sharpe anger. The bloud-red horse followeth the white horse, *Revel.* 6. 4. The white horse is, the publishing of the Gospell: when God sets himself to glorifie himself, in mercy, in the greatest benefits, and we account them nothing, or but common favours; God removes the Candlestick; the red horse of bloud, and destruction, followes. And indeed what man will endure his greatest favours and kindnesses to be sleighted?

Now

Now a degree in grieving the Spirit this way, is, when men will not be thorowly convinced of their owne sinfull condition, and of the infinite love and mercy of God in Christ, in the pardoning of them. If God by his Spirit in the Ministery, or in a particular reproofe come to men, and discover their naturall condition, and tell them they are worse than they take themselves to be: they will oppose it, and study revenge, as Saint *Paul* saith, *Am I become your enemie, because I tell you the truth?* this must needs grieve the Spirit.

By false judgment of things.

Againe, the holy Spirit is grieved, when ye have a corrupt judgement of

things, not weighing them in the right ballance, nor value them according to their worth. When wee esteeme any knowledge rather than divine knowledge, any truths but truths that concerne Christ, when men look upon grace as contemptible, and prefer other things above it, make a tush at holinesse, give us (say they) gifts and parts. Alas, what are all gifts and parts without a gracious heart? Have not the divels greater parts than any man? Are they not called *Daemones*, from the largenesse of their understanding? If parts and gifts were best, the divels were better than wee. What an indignity is this to the holy Spirit, to thinke it better

better to be accounted witty, and politicke, then to be holy, and gracious?

When wee plot and contrive sinne, the Spirit is grieved.

Again, those sins wherein there is plotting, and contriving, exceedingly grieve the Spirit: because they are done in cold bloud. *David* deeply wounded his conscience, & grieved the Spirit, in plotting the death of *Vriah*, which was the diminution of the credit of *David*: that the Scripture saith, he was good in all things, except in the matter of *Vriah*: why? becauſe therein he grieved the Spirit most, in plotting, and contriving the cruell murther of so good a man. How can they thinke they have the Spirit of God, that plot, and undermine mens estates, to have

their wils in unjuſt courſes; or if they have the ſpirit, can this be without grieving it; for the Spirit will perpetually ſuggeſt the contrary.

And ſinne having helpes to doe the contrary.

Againe, we grieve the holy Spirit, when we commit ſuch ſinnes, as we might avoid, ſuch ſinnes as we have ſome helps againſt, and leaſt provocation unto. It is a generall rule, *Quanto major facilitas, &c.* The more the facility of not ſinning, the greater the ſinne. Therefore when we are tempted to ſin, conſider what conſcience ſaith: I have been an hearer of the word, what hath the Spirit of God revealed and diſcovered unto me? He hath ſhewed that this is a ſinne: whom do I grieve, by the commiſſion of it? The Spirit

Spirit of God, and wound my owne conſcience: and then conſider, will that, that I ſinne for, countervaile this? Doe I not buy my ſin too deare? Sinnes are dearly bought, with the grieving of the Spirit of God: therefore wiſely thinke before hand what ſinne will coſt.

By cavelling againſt the truth.

Men grieve the Spirit, by cavilling againſt the truth. The heathen mã could ſay, It is an ill cuſtome to be cavilling againſt Religion, whether in good earneſt, or in jeſt: yet wee have a ſect, a generation of men, that are of all religions, of no religion, men of a contradictory ſpirit, that alwayes take the oppoſite part; that cavill at the truth to ſhew their parts: this is

too

too ordinary among the wits of the world.

Neglect of prayer and dependance.

This grieves the holy Spirit also, when men take the office of the Spirit from him, that is, when we will doe things in our owne strength, and by our owne light, as if we were gods to our selves. Man naturally affects a kinde of divinity (it was the fault of *Adam*) and till God drive him out of himselfe by his Spirit, and by afflictions, he sets much by his owne parts, and wit, and thereupon neglects prayer, and dependance on God, as if the Spirit had nothing to doe with his regiment. When men set upon actions in the strength of naturall parts, perhaps they may goe on in their course

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as civill men, but never as Christians, to have comfort of their actions, because they will be guides, and gods to themselves. If a man belong to God, God will crosse him in such wayes, wherein he refuseth to honour God, and to give him his due place: he shall miscarry, when, perhaps, other men shall have successe, though it be to harden them to destruction. This is a subtle way, by which Sathan abuseth men. The life of a Christian is dependant on an higher principle than himselfe, to rule and guide him.

Over-much worldly busineſſe.

Another way whereby we commonly grieve the Spirit of God is, when the minde is troubled with a multi-

multitude of busines; when the soule is like a mill, where one cannot heare another: the noise is such as takes away all entercourse: It diminisheth of our respect to the holy Spirit, when wee give way to a multitude of businesse: for multitude of businesse, begets multitudes of passions and distractions; that when Gods Spirit dictates the best things, that tend to our comfort, and peace, we have no time to heed what the Spirit adviseth. Therefore we should so moderate our occasions, and affaires, that we may be alwaies ready for good suggestions. If a man will be lost, let him lose himselfe in Christ, and in the things of heaven: for if we be drow-

drowned in the world, it will breed discomfort.

Omission of duties.

Lastly, omission, or slight performance of duties, grieve the Spirit: the Spirit as he comes from the Father, and the Sonne, from God, so he is great in himselfe being God; *Offer this to thy King*, saith *Malachy*, when hee saw them come negligently and carelesly to the worship of God; when people heare drowsily, and receive the Sacrament unpreparedly: this grieves the Spirit, because it comes from irreverence and disrespect. And the reason why so many are dead hearted, is because they make no conscience of omissions, of drowsinesse, of negligent cold performances. Such Chri-

Christians what doe they differ from carnall men in duties, for they will heare, pray, receive Sacraments. He is the best Christian that is the most reverend Christian, the most carefull Christian, most jealous over his owne heart. Vsually those are the richest in grace. Even amongst good men, those that are most carefull, and watchfull over themselves: they goe away inriched with the greatest blessing. Therefore let us heare, and so heare, let us receive, and receive *Thus, So let us eate of this bread, &c.* The Scripture fixeth a reverend respect before duty, sutable to the Majestie of the great God, whose businesse we are about.

Be-

Beſides grieving Gods Spirit in our ſelves, there is an heavy guilt lyes upon us for grieving the Spirit in others, which is done many wayes. The Spirit grieved in others, is grieved by

Firſt, by neglecting the grace of God in them, or deſpiſing them for ſome infirmities, which love ſhould cover. Contempt is a thing which the nature of man is more impatient of, then of any injury; thoſe that are given this way to wrong others, are puniſhed with the common hatred of all. Neglects. Contempt.

We likewiſe grieve the ſpirit of others, by ſharpe cenſures: and the greater our authority is, the deeper is the griefe, a cenſure inflicteth: many weake ſpirits cannot enjoy quiet, while they Cenſures.

they are exercised with such sharpenesse. They thinke themselves excommunicated out of the hearts of those, in whose good liking they desire to dwell.

By superiours.

Againe, those that are above others, grieve the spirits of those under them by unjust commands: as when Masters presse their Servants to that which their conscience cannot digest, and so make them sinne, and offer violence to that tender part.

By inferiours.

Againe, we grieve the Spirit of others when those that are inferiour, shew themselves untractable to those above them in magistracie or ministerie. When they make them spend their strength in vaine: thus the

the Spirit of God in *Noah* ſtrove with the old world: our duty is therefore, to walke wiſely in regard of others: and if it bee a dutie to pleaſe men in all things lawfull in the way of humanity, much more ought we to pleaſe Chriſtians in thoſe things wherein wee doe not diſpleaſe God; as being joyned in communion with them in the ſame ſpirit. Yet here we muſt remember that it is one thing to croſſe the humour, and offend the pride of another, and another to grieve the Spirit in him: no cures can bee wrought without griefe in that kinde, and if we grieve not their ſpirits, when ſuch humours prevaile in them,

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we shall grieve our owne for neglect of duty.

By ill example the Spirit is grieved.

And in the last place this causeth another griefe, when those that are good watch not over their waies: the Spirit is grieved for the reproches of religion that come from the wicked: for what say they? doth religion and the Spirit teach you this? thus Christians make the name of God to be ill spoken of; and this grieves the Spirit, and will grieve them if they belong to God. Oh wretch that I am, that I should open the mouthes of others and grieve the spirit of God, not only in my selfe, but in others, because he is grieved by mee!

Scandalous courses: either by unreasonable use of our

our liberty; without reſpect to the weakeneſſe of others; or by actions that are in themſelves evill, or of ill report; by ſuch actions wee grieve the ſpirits of others. An ill example alwaies either grieveth or infecteth. The ſpirit of *Lot* was grieved for the uncleane converſation of the Sodomites, which no queſtion haſtened their ruine.

How ſhall we know when we grieve the Spirit? wee may know that by the ſins before mentioned, as the cauſe of griefe. Againe, the Spirit will bring report of its owne griefe: wee may know we have offended a friend when he leaves our company; ſo we may know we have diſcontented the Spirit

How it may be knowne when the Spirit is grieved.

Spirit by ſpirituall deſerti-
ons, both in reſpect of aſſi-
ſtance in the performance
of duties, & reſiſting temp-
tations, and bearing afflicti-
ons; as alſo in reſpect of
comfort, as when we finde
a ſtrangeneſſe and dulneſſe
of diſpoſition, unleſſe it be
from ſome naturall diſtem-
per of body, we may feare
all is not well.

When we finde a prone-
neſſe to divert to other
comforts, and to hold cor-
reſpondency with carnall
perſons: and delight not as
formerly in the communion
of Saints, but finde an indif-
ferency for any acquain-
tance. When we drive hard-
ly, and our wheeles fall
off; when conſcience will
not let us omit good duties,

and

and yet we want the oyle of the Spirit to make us ſtrong and nimble in the performance of them: whereupon they come not off with that acceptance to God or our owne ſpirits. Theſe indiſpoſitions ſhew we have not uſed the Spirit well, whom otherwiſe we ſhould finde a Spirit of ſtrength, a Spirit of comfort, a quickening Spirit.

Iſſues of grieving the Spirit.

1 Leaving us to our ſelves.

The iſſues of grieving the Spirit, will prove very dangerous: for the Spirit may juſtly leave us to our owne ſpirits and deceitfull hearts; which as they are arch-Flatterers, ſo will prove arch-Traitors to us, and ſo let in a worſe gueſt into our ſoules. The ill Spirit is alwayes ready, preſently to take

take possession; who, by joyning with the streame of our corruptions, may please us for a time, but will destroy us for ever.

When we grieve the good Spirit of God, and cause him to leave us; our soule is left as a hell: for what is hell but the absence of God, in his favour and mercy?

Grieving our spirits.

Againe, we cannot grieve the Spirit of God in doing any thing against it, but it will grieve vs againe, and being a spirit, may fill our spirits with that griefe that may make our conditions a kinde of hell upon earth. Few reprobates feele those terrours here, that the godly oft doe by their bold adventures: for besides the terrours of the naturall conscience,

ſcience, they have the Spirit to ſet them on; and that ſpirit, that had ſo well deſerved of them before: which cannot but increaſe the horrour and ſhame. In hell it ſelfe, this will be the bitterest torment, to thinke of refuſing mercy, mercy preſſed, and offered with all love. A careleſſe ſpirit oft proves a *wounded ſpirit*, and that, *who can beare?* untill hee that woundeth, healeth againe by giving grace to afflict our ſelves, and wait his good time to take pitty of us: that which wee ſay of conſcience, is true; it is our beſt friend, and our worſt enemy. If a mans conſcience bee his friend, it will make all friendly to him: it will make God his friend,

affliction his friend, nothing can sit at the heart to grieve him. But if a mans conscience turne his enemy, there need no other enemies be fought out, he hath enow in his owne heart, his owne tormenting conscience tearing it selfe. This may be as truely said of the Spirit of God, who is above Conscience: if wee make him not our best friend, we are sure to have him our worst enemy, that sets all other enemies upon us. Displeasure is as the person is: *it is a feareful thing to fall into the hands of the living God, who knowes the power of his wrath:* it is a powerfull wrath, no creature hath power over the Spirit immediately, but this Spirit of spirits, who can fill

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the ſoule, the whole ſoule, and every corner of it, being adæquate to the ſoule, as large as the ſoule, and larger, he can fill it with wrath, that ſhall burne to hell, and who ſhall take off the wrath of God, when the Spirit of God ſets it on once?

Qu. Whence is it that we grieve the Spirit?

Anſw. Becauſe there is a curſed principle in us, alwaies active, which is not perfectly ſubdued in this life. Death is the accompliſhment of mortification: but while we are here, this corruption in us will alway be working. *The fleſh luſteth againſt the Spirit*: the fleſh is an active buſie thing, it beſtirs it ſelf now when cõtraries are ſo neare, as the fleſh

and Spirit, in the same soule: they must needs thwart and grieve one another continually.

Quest. How far a childe of God may grieve the Spirit.

It may be demanded how farre forth a childe of God may grieve the Spirit, and yet remaine the childe of God?

Answ.

In Answer to this, know, that we must not judge of sinne by the matter in which, but by the Spirit, from which sinne is committed. There is no sinne so grosse, but the Saints of God may fall into it, but yet the childe of God is hindered by a contrary law of the Spirit, from yeelding full consent before, or taking full delight in a sinne, or *allowing* or *persisting* after. And though in regard of in-

ingratitude, the ſinne of a godly man admits of a greater aggravation, than the ſinne of others: yet ſetting that aſide, the ſinne it ſelfe of a godly man is leſſe, for his temptations be ſtronger, and Sathans malice more eager againſt him, and his reſiſtance of ſinne greater; all which doth abate the hainouſneſſe of the guilt. The more reſiſtance from within, argues a ſtronger party from within, in the godly, the force of ſinne is broken from within: take a godly man at the worſt, there is ſome worke of the Spirit in him, that in ſome meaſure is anſwerable to the counſels and motions of the Spirit without him: the holy Spirit hath ſome hold in

him, by which he doth recover him. A wicked man proceeds from grieving to quenching, and from quenching to resisting. The Spirit hath no party, no side in him, and therefore when the Spirit is gone, farewell he: glad they are, that then they can follow their pleasures and sinnes without checke.

Sometimes God leades his children to heaven through some foule way, by which he lets them see what need they have of washing by the bloud and Spirit of Christ; which otherwise perhaps they would not so much value, when they grieve the Spirit, and the Spirit thereupon grieves them, and that griefe

griefe proves medicinall; the griefe which ſinne breeds, conſumes the ſinne that bred it. We are in covenant with ſo wiſe and powerfull a God, that over-rules even ſinne it ſelfe, to ſerve his purpoſe in bringing his to heaven. They have that in them whereby they hate the ſinne they doe, and love the goodneſſe they doe not: whereas others hate the good in ſome reſpects they doe, and love the ill which they dare not commit. Howſoever they are drawn into ſinne, yet they will never breake their conjugall bond betwixt Chriſt and their ſoules, ſo farre as that ſinne ſhould raigne in them as a commanding Lord:

they will not forsake their oath of allegeance to serve willingly a contrary King. They may presume sometimes upon Christ, thinking they have a Balme ready to cure the wound againe, (as some to shew the vertue of their oyles, doe make wounds in themselves) the deceitfulnesse of sinne seducing them: but God ever chastiseth this boldnesse, and taketh such a course with them, that it ends in taking the greater shame to themselves; and by so much, as they have beene more presumptuous. The losse of comfort, and the sence of sorrow they feele, makes them say *from experience:* that there is nothing gotten by sinne, and that it proves bitternesse in the end.

Againe, though they are not kept from sinnes (in some sence) presumptuous, yet they are alwaies kept from that *great offence*. Though they may commit *a* sin against the holy Ghost, yet they can never commit *the* sinne against the holy Spirit, because this is a sinne of malice after strong conviction: expressed in words dipt in malice by a *tongue set on fire by hell*, and in actions comming from an opposite spirit, and tending to opposition, and to bitter persecution, if their malice bee not greater then their power. And it ends alwaies in impenitencie, by reason they despise that grace, and cast away that potion whereby they should re-

Gods children commit not the sin against the holy Ghost.

Sinne against the holy Ghost, what?

cover: their pride will not stoope to Gods way.

Thirdly, after such fearfull relapses, darkenesse in the understanding, and rebellion in the will increaseth, sinne growes stronger, and they weaker & weaker to resist.

Fourthly, Sathan being once cast out by some degree of illumination and reformation, brings *seven divels* after, *worse than himselfe*: when they see their former courses stand not with their lusts and hopes, they take a contrary course, and so fall to bitternesse in the end.

Miscariage concerning the sin against the holy Ghost.

There is a double miscarriage about this sinne: some are too head-long in their censures of others, where-

whereas the greater the ſin is, the greater caution ſhould bee in faſtening it upon any, eſpecially whoſe ſpirits we are not thorowly acquainted withall; conſidering ſo many things muſt meet in this ſinne.

1. Concerning others.

The ſecond miſcarriage is, in an ungrounded cenſure of our ſelves: there be three things that feare frees us from the danger of. Firſt, feare leſt the time of our converſion be paſt, becauſe we have ſo often grieved the Spirit: whereas if their time were paſt, they would be given up to a careleſſe ſecurity. A ſecond is feare of ſome judgement which God ſtirres up in the heart to prevent the judgement that we may not feele that we

2. Concerning themſelves.

Feare frees from three things.

we feare, becauſe feare ſtirs up care, and care ſtirres up diligence to avoid what we feare: a third is *feare*, leſt we have committed the ſinne againſt the holy Ghoſt, which ſhewes we have not committed that ſinne; it is never committed but without feare, and with delight. In theſe caſes we need feare them leaſt, that feare themſelves moſt.

How to prevent grieving the Spirit.

1 Give up our ſelves to the guidance of the Spirit.

The fourth point is, what courſe wee ſhould take to prevent this grieving of the Spirit?

Let us give up the government of our ſoules to the Spirit of God; it is for our ſafety ſo to doe, as being wiſer then our ſelves, who are unable to direct our owne way: it is our libertie

to

to bee under a wisedome and goodnesse larger then our owne. Let the Spirit thinke in us, desire in us, pray in us, live in us, doe all in us: labour ever to be in such a frame as we may be fit for the Spirit to worke upon; as *Nazianzen* saith of himselfe, *Lord I am an instrument for thee to touch.* A musicall instrument though in tune soundeth nothing, unlesse it be touched; let us lay our selves open to the Spirits touch. Thus Saint *Paul* liued not, but Christ lived in him: this requires a great deale of selfe-deniall, to put our selves thus upon the guidance of the Spirit: but if we knew what enemies wee are to our selves, it would be no such hard

Gal. 2.

hard matter.

2. To obey him perfectly.

Secondly, study to walke perfectly in obeying the Spirit in all things, which requires much circumspection in knowing and regarding our wayes: and then we shall finde the Spirit ready to close with us, and tell us, *This is the way, walke in it:* and upon obedience wee shall finde the Spirit incouraging us by a secret intimation, that this or that is well done. Thus *Paul* was said to be *bound in Spirit*, the Spirit so put him on, that he could not withstand the motions untill the execution of it. We must take especiall heed of slighting any motion, as being the Spirits messenger: they are Gods Ambassadours sent to make way for God

God into our hearts, therefore give them entertainement. Many men rather then they will be troubled with holy motions, ſtifle them in the birth, as harlots, that to avoid the paine of childebirth, kill their fruit in the wombe: let us take heed of murthering theſe births of the Spirit. But ſeeing Sathan will oft interrupt good motions by good motions, that he may hinder both:

Queſt. How ſhall we know from whence the motions come?

Anſw. When two good motions ariſe, ſeeming divers, the Spirit of God carries ſtrong to one, (and that is from God) more then to the other. Good motions are either raiſed up in us, or ſent unto us, by the Spirit; both theſe

How to know the motions of the Spirit.

1. They raiſe higher.

these if they bee raised by the Spirit, will carry us to God: they will rise as high as the Spring is whence they come: what ariseth from our selves, endeth in our selves.

3 Are constant.

Those motions that the Spirit stirs up from within, come from sanctified judgement and estimation of what they are moved to; other motions, are hasty, and gone before they have their errand: holy motions are constant, (as strengthened from constant grace within) till they see the issue of what they are moved to: other motions are like lightening, and sudden flashes, that leave the soule more darke and amazed then before. Holy motions are answerable to the

the duties of our calling: other motions oft leade us out of the compasse of our calling.

3 They change the heart.

The Spirit moveth in the godly, first by a dwelling in them, and working in them gracious abilities, and then drawes forth those abilities to good actions. But the Spirit dwelleth not in others, nor produceth any sanctified abilities in them, but onely moveth them sometimes to good actions, without changing of them.

4 Are seasonable.

The holy Spirits motions are seasonable: other motions oft presse upon us, to disturbe an holy duty. The breath of the Spirit in us is suteable to the Spirits breathing in the Scriptures: the same Spirit doth not breath

breath contrary motions.

5. Evidence themselves.

Motions of the Spirit when they come in favour, carry their owne evidence with thē, as light doth. The motions of the Spirit are sweet and milde, and leade us gently on; they are not ordinarily violent raptures. Removing the soule from it self, but leave in the soule a judgement of them, and of other things.

6. Orderly.

Againe, the Spirit moveth us so to duties of Religion, as agree with civill honesty, and charity to our neighbours. Those therefore know not what spirit they are of, who under a pretence of zeale, will be uncivill, and cruell, shewing they are not led by that spirit that appeared in the shape

shape of a dove. Both Tables in this are one, that they come from one spirit: and *the second is like the first*, and require love. And because all graces and duties come from the same spirit, therefore one duty never crosses another; but the wisedome of the Spirit moves to all holy duties in their severall and suteable places.

7 Dependant on God.

Motions for the matter good, yet may be carnall, in regard of selfe-confidence from whence they come. That which *Peter* resolved upon was good, but confidence in himselfe marred it: those motions which the Spirit stirres up, are carryed along in relying upon assisting grace. So much for that question.

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3 To concurre with the spirits motions.

Againe, if we would not grieve the Spirit, let us take heed of being wanting to the Spirits direction. The flesh here will make a froward objection, *We can doe no more then we can:*

Answ. The Spirit is alwayes before-hand with us, preventing us with some knowledge, and some ability, which if we joyne with the spirit in putting forth, the spirit is ready to concurre with us, and leade us further. And our conscience will tell us so much, that if we doe otherwise; it is not for want of present assistance, or privitie, that the Spirit will deny us strength if we put our selves upon it: our own hearts, though deceitfull, will tell us, that we doe

doe what we doe out of willingneſſe; preferring ſome ſeeming good before the motion of the Spirit. Herein wee carry in our conſcience, that which will quit God, and condemne our ſelves. There is not the worſt man, whoſe heart runnes away from God, but God followes him a great while with ſweet motions, though ſuch be the invincible ſtubborneſſe of the heart, that it will not yeeld: this will take away all excuſe, as Saint *Auſtin* argues well. If I had knowne (ſaith a wicked man) I would not have done thus: ſaith hee, the pride of thy heart ſuggeſts that, hadſt thou not motions and admonitions that told thee the danger of it?

it? if the Spirit even in the worst actions, concurre so farre as they are actions and motions; may we not thinke that he is much more ready to concurre with holy motions, stir'd up first by himselfe: if the Spirit be willing to concurre in naturall actions, much more in spirituall, whereunto it selfe is the first mover; the Spirit leaves not us, till wee leave the Spirit.

4 Cherish holy motions.

When the Spirit suggests good motions, turne them presently into holy resolutions. Is this my duty, and that which tends to my comfort? certainely I will doe it. Let not these motions dye in us. How many holy motions are kindled in hearing the Word, and recei-

receiving the Sacraments, &c. which dye as soone as they are kindled, for want of resolution: therefore let us not give over till these motions be turned into purposes; and those good purposes ripened to holy actions, that they be not nipped in the blossome, but may bring forth perfect fruit. Let us labour to improve these talents, to the end for which they are sent: are they motions of comfort? let us use them for comfort: are they motions tending to duty? let us make conscience to doe our duty: let not our despairing hearts crosse the Spirit in his comforts, nor stand out stubbornely as enemies against our duty, for that is to crosse God,

God, and to nip his motions in the bud.

5 Give the Spirit scope in his ordinances.

Let the Spirit have full scope both in the ordinances and in the motions stirred up by the ordinances, this is the way to make the ordinances and the times glorious; but the liberties of the Gospell are contrary to the liberties of the flesh: it turneth all things upside downe, and men out of themselves. Hence is it that there is nothing so much opposed by the spirit of the world, as the purity and power of the Gospel, which is a sufficient prejudice of an ill condition that all such men are in. But there is another spirit in gracious men, they are the children of light, and love it. If wee would

would not grieve the Spirit, we must be willing to bring our selves under all advantages of the Spirits working: as conversing with those that are spirituall, and especially attending on those ordinances wherein the Spirit breatheth: wherein we may meet the Spirit. The walkes of Gods Spirit are, in the meanes of salvation, hearing the Word preached, and holy communion one with another: the Word & Spirit go together, therefore if we will have the comforts of the Spirit, we must attend upon the Word. Men grieve the Spirit by neglecting the Word, and holy conference, &c. It is with the Word and Spirit, as with the veynes and

arteries: the veynes have arteries, that as the veyns carry the bloud, the arteries carry the ſpirits to quicken the bloud. The Word is dead without the Spirit, and therefore attend on the Word; and then wait on the Spirit to quicken the Word; that both Word and Spirit may guide us to life everlaſting. Motions of this kinde come from the Spirit: as it is ſaid of old *Simeon*, that he came by the motion of the Spirit into the Temple. *Iohn* was in the Spirit on the Lords day: our Manna fals moſt then, Chriſts Spirit and Word dwell together in the heart: therefore the Apoſtle uſeth the dwelling of Chriſt in us, and the Word, indefinitely. Faith wrought

wrought by the Word, layes hold upon Christ, and brings him into the soule, and keepes him there. It is a blessed thing, when the Spirit in the ordinance, and the Spirit in our hearts meet together: this is the way to feed and cherish the Spirit in us, and to put oyle as it were into the Lampe; because the Spirit as it is in us, is thus nourished, even as the fire, though in its own element, feedeth upon nothing, yet with us here below, it is maintained with fuell, otherwise dyeth and goeth out. Take heed of slighting any helpe of faith, that God affords us, as wicked *Achaz*: GOD offered him for the strengthening of his faith, a signe from Isay 7.

heaven, or from earth, or any other creature: oh no, he would not tempt God: hee seemed a pious man, hee would not tempt God; but what saith the Prophet? *Is it little for you to despise mee, but you will grieve God?* insinuating, that when we despise those helpes God hath given, we grieve the Spirit of God. Those that neglect the Word and Sacrament, what doe they despise, a poore Minister? and neglect bread and wine? no, they despise God himselfe, who knowes better then our selves what need wee have of these helpes.

If the Spirit withdraw, search the cause.

Againe, when we finde the Spirit, not assisting and comforting as in former times, it is fit to search the cause

cauſe, which we ſhall finde; ſome ſlighting of holy motions, or the meanes of breeding of them, or yeelding to ſome corruption which we are more eſpecially addicted unto, or ſome ſinne unrepented of, which we take no notice of. It is good therefore to ſearch our ſoules to the bottome: there may be ſome hidden corruption lying in the ſoule, which may undermine our grace & comfort: there may be a privy thiefe that robs us of all. And beſides beloved and ſecret ſinnes: it is good to bethinke our ſelves of old ſinnes, which perhaps hitherto wee have but outwardly thought of: and God is willing by ſome deadneſſe and

trouble of ſpirit, to minde us of renewing of ſorrow for them: for want of ſtrict accounting with our ſelves, God cals us to theſe arrerages and backe reckonings as we ſee in *Ioſephs* Brethren. If we finde not that ſweetneſſe of communion with the Spirit, that formerly we enjoyed, bethink our ſelves when and wherein we loſt it, that we may meet the Spirit againe in theſe waies wherein we found him before we loſt him, and take heed of thoſe courſes, in the entrance of which we found the Spirit leaving us.

Take heed of leſſer ſinnes.

Againe, take heed of little ſinnes, which we count leſſer ſinnes perhaps than God doth. We weigh ſinne in our owne ballance, and not

not in his, whereas no ſinne is to be accounted little: for if it were once ſet upon the conſcience, and the wrath opened due unto it; It would take all comfort from us. And therefore we muſt judge of ſinne, as the Spirit doth, if we would not grieve the Spirit; as the communion of the Spirit, is of all the ſweeteſt, ſo the preſerving of it, requires moſt exact watchfulneſſe, and through underſtanding of our ſelves. Take heed of the beginning of ſin, when any luſt ariſeth, pray it downe preſently, ſay nay to it, let it have no conſent, be preſently humbled, otherwiſe we are indangered by yeelding to grieve, by grieving to reſiſt, by reſiſting to quench, by

quenching, maliciously to oppose the Spirit: sin hath no bounds, but those which the Spirit puts, whom therfore we should not grieve. And let us look to the head and spring of sinnes, whereby we grieve the Spirit of God, not to the sinne so much, as to the root. Wee are angry with our selves for being passionate, but what is the cause of passion? It comes from pride. *Ionas* was a passionate man, in that measure that he was passionate, he was proud: he was loth to be shamed when he had said, *Niniveh shall bee destroyed*, he thought upon the sparing of them, he should be discredited; and he preferred his credit before the destruction of a po-

Looke to the first rise of sins.

pu-

pulous Citie. So there is much depraving, and detraction in the world, and therupon brawles, and breaches. What is the cauſe? a ſpirit of envy, and oft times a ſpirit of pride. So men runne into the danger of others, by wronging them, what is the cauſe? worldlineſſe, baſe earthly-mindedneſſe. Men thinke not of the root of ſinne, but dwell upon the act done, we ſhould be led from the remote ſtreames, to the Spring, and ſourſe of all, and bewayle that eſpecially.

This care will be helped by ſpirituall wiſedome, whereby we may diſcerne both wherein we *have* grieved the Spirit, and wherein for the time to come we

may. We cannot maintaine friendship in perfect and sweet termes with any, whose disposition we know not, what will please or displease them; therefore we should study the nature and delight of the Spirit, and wherein we are prone both to forget our selves and the Spirit. We esteeme not much the friendship of those who are so much friends to themselves, as they passe not much whether friends be contented or discontented. The Spirit dwels most largely in that heart that hath emptied it selfe of it selfe: the *Israelites* felt not the sweetnesse of *Manna*, till they had spent their flesh pots and other provision of *Egypt*. The nature

ture of Gods Spirit is holy; as it is holy, ſo delighteth onely in holy Temples: thoſe therefore that ſet up any *Idoll of jealouſie* in their ſoules againſt God, that do not *preſerve their veſſels in holineſſe*, cannot thinke of any communion with the Spirit. The Spirit is jealous of our affections, and will have nothing ſet up in the heart above God; though the Spirit ſtoopes to dwell in us, yet we muſt not forget the reſpect due to ſo great a Superiour, but reverently entertaine what ever comes from him. Reverence and obedience is the carriage due to a ſuperiour, and where this diſtance is not kept, a breach will follow. We ſhould reverence our ſelves

ſelves for the ſpirits ſake, and thinke our ſelves too good for any baſe luſt to lodge in; that heart that the Spirit hath taken for it ſelfe, ſhould turne off all contrary motions with abhomination: what ſhould pride, and envy, and paſſion doe in an heart conſecrated to the ſpirit of meekneſſe and holineſſe?

Renew repentance.

Vpon any breach, wee muſt firſt looke by renewing repentance, and faith in Chriſt, to renew our peace with God, before wee can expect the grace and comfort of the Spirit. For as the Spirit commeth from the Father and the Sonne, and is procured by the death and ſatisfaction of the Son to the Father, without which,

which, we could never have expected the gift of the Spirit: so still we must have an eye to this satisfaction by Christ, and reconciliation through it, before we can recover communion with the Spirit, as being the best fruit of the love of God reconciled through Christ. We see *David* in the 51. Psalme, first importunes God for mercy againe and againe, and then for the *Spirit*, and for the *joy of salvation.*

And take heed that nothing come in, nor goe out of our soules that may grieve the Spirit of God: some things come in to us that grieve the Spirit; the corruptions wee receive from others: some things come

Avoyd corrupt communication.

come out of our hearts that grieves Gods Spirit, as corrupt thoughts, & speeches, that indeed is the scope of this place, *Let no corrupt communication come out of your mouthes, &c.* and then follows, *And grieve not the holy Spirit of God.* And after againe he saith, *Let all bitternesse, and wrath, and clamour be laid aside*; insinuating that one way of grieving the Spirit, is by ill and corrupt language. We can never talke with company that is not spirituall, but they will either vexe, and grieve us, or taint, and defile us; unlesse it be in such exigences of our calling as requires our converse with them. But I speake of a voluntary choyce of such as

ſavour not good things. Many men to pleaſe their owne carnall ſpirits, and the carnall ſpirits of others, they vent that that is againſt conſcience, and againſt that that is higher then conſcience, a more divine principle, the holy Spirit of God: looſe carnall ſpeakers, are people voyd of the power of Religion.

Let no man ſay, Here is ado indeed, duty upon duty, this will make our life troubleſome. *Object.*

The life of a Chriſtian is an honourable, a comfortable, ſweet life: indeed it requires the moſt care, and watchfulneſſe of any life in the world, being the beſt life, it is begun here, and accompliſhed in an everla- *Anſw.*

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sting life in heaven. Nothing in this world, neither our estates, nor our favour with great persons, can be preserved without watchfulnesse: and shall we thinke to preserve the chiefe happinesse of our soules without it, having so many enemies without and within, that labour to draw us into a cursed condition?

Motives not to grieve the Spirit.

Therefore to stirre us up to the practise of these duties, that we may give contentment to so sweet a guest, consider what reason we have, to regard the Spirit, and his motions, from the good we have by them.

The holy Spirit of God is our guide: who will displease his guide? A sweet comfortable guide that leads

leades us through the wilderneſſe of this world; as the cloud before the Iſraelites, by day, and the pillar of fire by night: ſo he conducts us to the heavenly Canaan; if we grieve our guide, we cauſe him to leave us to our ſelves. The Iſraelites would not goe a ſteppe further then God by his Angell went before them. It is in vaine for us to make toward heaven without our bleſſed guide; we cannot doe, nor ſpeake, nor thinke any thing that is holy and good, without him: whatſoever is holy, and pious, it growes not in our garden, in our nature, but it is planted by the Spirit.

There is nothing in the world ſo great and ſweet a friend

friend that will doe us so much good as the Spirit, if we give him entertainment. Indeed he must rule, he will have the keyes delivered to him, we must submit to his government. And when he is in the heart, he will subdue by little and little all high thoughts, rebellious risings, and despairing fears. This shall be our happinesse in heaven, when we shall be wholly spirituall, that *God shall be all in all*; wee shall be perfectly obedient to the Spirit in our understandings, wils, and affections. The Spirit will then dwell largely in us, and will make the roome where he dwelleth, sweet, and lightsome, and free, subduing whatsoever is contrary; and bring ful-

fulneſſe of peace, and joy, and comfort. And in the meane time in what condition ſoever we are, we ſhall have ſuteable helpe from the Spirit. We are partly fleſh, and partly ſpirit, God is not all in all, the fleſh hath a part in us, we are often in afflictions, and under clouds. Let us therefore prize our fellowſhip with the Spirit. For are we in darkeneſſe? he is a Spirit of light: Are we in deadneſſe of ſpirit? he is a Spirit of life: Are we in a diſconſolate eſtate? he is a Spirit of conſolation: Are we in perplexity, and know not what to do? he is a Spirit of wiſedome: Are wee troubled with corruptions? He is a ſanctifying, a ſubduing, a mortifying Spirit:

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in what condition soever we are, he will never leave us, till he hath raised us from the grave, and taken full possession of body and soule in heaven; he will prove a comforter, when neither friends, nor riches, nor any thing in the world can comfort us. How carefull should we be to give contentment to this sweet Spirit of God?

No Christian is so happy as the watchfull Christian that is carefull of his duty, and to preserve his communion with the holy Spirit of God: for by entertaining him, he is sure to have communion with the Father and the Sonne. It is the happiest condition in the world, when the soule is

is the Temple of the holy Spirit; when the heart is as the holy of holies, where there be prayers, and prayſes offered to GOD. The ſoule is as it were an holy Arke, the memory like the pot of *Mannah* preſerving heavenly truths. It is an heavenly condition, a man proſpers to heavenward, when the Spirit of God is with him. You know *Obed-Edom*, when the Arke was in his houſe, all thrived with him: ſo while the Spirit and his motions are entertained by us, we ſhall be happy in life, happy in death, happy to eternity. For it is he

By which you are ſealed to the day of redemption.

The Apoſtle ſealeth this grave

grave admonition by an argument taken from the Spirits ſealing of them to the day of redemption.

We are all by nature in bondage to ſinne and corruption: we all are redeemed from ſinne by the firſt comming of Chriſt, and are to be redeemed from corruption by the ſecond.

There is a day appointed for this glorious worke.

In the meane time GOD would have us aſſured of it aforehand.

This aſſurance is by ſealing.

And this ſealing is by the Spirit, none elſe need do it, no meaner perſon can doe it.

And what reſpect is due to the Spirit, for doing ſo gra-

gracious a worke, that wee grieve him not; and not onely ſo, but that we indevour ſo to pleaſe him, as he may with delight goe on with this bleſſed work, that it hath pleaſed him to take upon him.

As the dutie is ſpirituall, ſo the arguments that inforce it are ſpirituall; and the argument here is fetched from that which hath a moſt conſtraining force; love expreſſed in the ſweeteſt fruit of it, and the ſtability of it ſealing, and ſealing to the day of redemption, as if the Apoſtle ſhould reaſon thus; God the Father hath ordained you to ſalvation by the redemption of Chriſt his Sonne, and that you might have the comfort of it in the way

way to it against all discouragements you may meet with; the holy Ghost hath assured you of it, and set his seale upon you, as those that are set apart for so great salvation: that the sence of this love might breed love in you againe, and love breed a care out of ingenuity, not to offend so gracious a Spirit.

The holy Spirit by which you are ſealed.

THe holy Ghoſt delighteth to ſpeake in our owne language: we cannot riſe to him, therefore he ſtoopeth to us.

This ſealing is either ſealing of perſons, or of good things intended to the perſons. Sealing is not onely a witneſſing to us, but a work upon us, and in us, carrying the Image of him that ſealeth us, whereby we are not onely aſſured of the good

promiſed to us, but fitted for the receiving of it. God prepareth no good for any but whom he prepares and fits for that good. There is not only an outward authoriſing of the great grants we have by promiſe, oath, and Sacrament; but an inward, by the ſpirit: perſwading of our intereſt in them, and working that which doth authoriſe us to lay claime unto them after the uſe of a ſeale, both in confirmation and repreſentation, and reſemblance of him that ſealed.

The perſons ſealed are firſt Chriſt, and then thoſe that are given to Chriſt. Chriſt is ſealed,

The ſealing of Chriſt.

1 By the Father, Chriſt was ordained by him to be

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a Saviour in our nature, predeſtinate to be the head of the Church. Wherefore he often ſaith he came to do his Fathers will. *Him hath the Father ſealed. Ioh. 6. 27.* anointing him, calling him, ſetting him forth, ſanctifying him by the ſpirit, and every way fitting him with all grace to be a Saviour.

2 He was ſealed, by the fulneſſe of the Godhead dwelling in fleſh, abaſed, and exalted for us, ſo as his fleſh is the fleſh of the Son of God, and his bloud the *bloud of God.*

3 Sealed by a teſtimony from heaven of all three Perſons: by the *Father, This is my welbeloved Son:* by the *Holy Spirit* deſcending like a dove: by himſelfe, to his Act. 20. 28

humane nature dwelling in all fulneſſe in it. Chriſt is ſealed by miracles done upon him, and by him, by his baptizing and inſtalling into his office, and by giving himſelf up to ſhed his bloud for ſinne, by which bloud the Covenant is eſtabliſhed and ſealed.

4 In being juſtified in the ſpirit, being raiſed from the dead, and *declared thereby to be the Sonne of God mightily with power*, and then advanced him to the right hand of God, that through him our faith and truſt might be in God, 1 *Pet.* 1. 14. and appearing there for ever for us, ſheweth not onely his habilitie and willingneſſe to ſave us, but that it is done already: Wee may ſee all what

Rom. 1. 4.

what ever wee can looke for to our selves, performed in our head, to our comfort.

As Christ was sealed and fitted for us, so we are sealed and fitted for Christ. There is a privy seale in predestination, this is knowne onely to God himselfe: *The Lord knoweth who are his.* And this knowledge of God of us, is carried secret, as a River under ground, untill his calling of, and separating us from the rest of men. When first by his Spirit hee convinceth us of what wee are in our selves, and of our cursed condition; and thereby layeth us low by sorrow and humiliation for sinne, as the greatest evill. And then a

2. Christians are sealed.

Similie.

pardon is more to us then a Crowne; then we will wait for mercy, and continue ſo, and begge for mercy, and that upon Chriſts own condition, by denying and renouncing any thing of our owne, then Chriſt is Chriſt unto us. Indeed after this, it pleaſeth Chriſt by his Spirit to open *a doore of hope*, and give ſome hints of mercy, and to let in ſome beames of love; and withall, to raiſe up the ſoule by a ſpirit of faith, to cloſe with particular mercy opened and offered by the Spirit, whereby the ſoule ſealeth to the truth of the promiſe, *Ioh. 3. Hee that beleeveth hath ſet to his ſeale that God is true.* It is ſtrange, that GOD ſhould ſtoop ſo low as to receive

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(as it were) confirmation by our beleefe: but thus GOD condeſcends in the phraſe of Scripture; As we are ſaid to helpe God, *curſe ye Meroz, becauſe they came not to helpe the Lord, &c.* God ſtoopes to be helped by us, and to have his truth, and power, and goodneſſe ratified, and confirmed by us, when we beleeve the promiſe of God in Chriſt (though it be by the helpe of the Spirit) we ſeale Gods truth. And then God honoureth that ſeăling of ours, by the ſealing of his Spirit; *After you beleeved, you were ſealed,* ſaith the Apoſtle; that is, the gracious love of Chriſt was further confirmed to them. GOD honours no grace ſo much as faith; Why? becauſe it

honours God moſt of all others; it gives GOD the honour of his mercie, and goodneſſe, and wiſedome, and power, and of his truth; eſpecially he that beleeves in God, by beleeving ſeales that God is true, and God honours that ſoule againe by ſealing it to the day of redemption: God hath promiſed, *Thoſe that honour me, I will honour.* Therefore, *Hee that beleeveth hath the witneſſe in himſelfe*, that grace promiſed, belongeth to him, for he carries in his heart the counterpaine of the promiſes; he that confeſſeth and beleeveth ſhall have mercie. I beleeve, ſaith the ſoule, therefore the promiſe belongs to me, my faith anſwering Gods love

love in the promiſe, witneſ-eth ſo much to me. The Spirit not onely revealeth Chriſt, and the promiſes in generall, but in attending upon the ordinances by an heavenly light: the ſpirit diſcovers to us our intereſt in particular, and ſaith to the ſoule, God is thy ſalvation; and inableth the ſoule to ſay, I am Gods: *I am my beloveds, and my beloved is mine.* Chriſt loved me, and gave himſelfe for me. Whence came this voyce of Saint *Paul*? It was the ſtill voyce of the Spirit of God; that, together with the generall truth in the Goſpell, diſcovered in-particular Chriſts love to him. It is not a generall faith that will bring to heaven, but

there is a ſpeciall worke of the Spirit (in the uſe of meanes) diſcovering and ſealing the good will of God to us, that he intends good unto us; and thereupon our hearts are perſwaded to beleeve in God, and to love God as our God, and Chriſt as our Chriſt.

This is excellently ſet downe in the ſweet communion of marriage, the Spirit is the *paranymphos*, the procurer of the marriage, betweene Chriſt and the ſoule. Now it is not ſufficient to know that God and Chriſt beare good will to all beleevers (though that be the ground, and generall foundation of all, and a great preparative to the ſpeciall ſealing of the Spirit) but then

then the Spirit comes, and ſaith, Chriſt hath a ſpeciall good will to me, and ſtirres up in mee a liking to him againe, to take him upon his owne conditions, with conflict of corruptions, with the ſcornes of the world, &c. Whereupon the mutuall marriage is made up betweene Chriſt and us: this worke is the ſealing of the Spirit.

Many are the priviledges of a Chriſtian from this his ſealing, as the uſe of a ſeale in mans affaires is manifold.

1 Seales ſerve for confirmation and allowance, to that purpoſe meaſurss are ſealed: *God is ſaid to ſeale inſtruction. Iob* 33.16. Confirmation is either by giving ſtrength, or by the authority.

1. For confirmation.

rity of ſuch as are able to make good what they promiſe; and alſo willing, which they ſhew by putting to their ſeale, which hath as much ſtrength to confirme him to whom the promiſe is made, as he hath will and power to make it good that hath ingaged himſelfe. Amongſt men, there is the writing, and the ſeale to the writing; when the ſeale is added to the writing, there is a perfect ratification: So there are abundance of gracious promiſes in the Scriptures; now when the Spirit comes and ſeales them to the ſoule, then they are ſure to us; the Spirit puts the ſeale to the promiſes.

2. Diſtinction.

2 The uſe of it likewiſe is for diſtinction, from others

thers that carry not that mark. So the ſealing of the Spirit diſtinguiſheth a Chriſtian from all other men. There is a diſtinction betweene men, in Gods eternall purpoſe, but that concerns not us to meddle with, further then to know it in generall. God *knoweth who are his*, and who are not his: but in time the holy Spirit diſtinguiſheth, and rankes men, as they were diſtinguiſhed before all worlds, and as they ſhall be at the day of judgement: the beginning of *that* diſtinction that ſhall bee afterward is in this life. 1. Tim. 2.

A ſeale maketh the impreſſion of an Image; the Princes Image uſeth to be in his ſeale: ſo is Gods Image in his,

his, which deſtroyeth the old Image and print that was in us before. Holy and good men by this worke of the Spirit are diſtinguiſhed,

1 From civill men by the worke of holineſſe, which meere civill men have not at all, but deſpiſe.

And ſecondly, from ſeeming good men, by the depth of that worke, the Spirit of God workes a new nature in them, whereby they are diſtinguiſhed. Now nature in every creature is carried to one thing more then to another. There is a diſtinct propenſion in a good man, to God, to grace and goodneſſe, his aymes, and bent are diſtinct: and thereupon he hath a greater inlargement of heart ſuta-

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ble to his great aymes; hee looks above the world and worldly men; they are narrow, low, baſe ſpirited men, the beſt of them.

Againe, things by nature worke from within: Herein painted hypocrites are diſtinguiſhed from a true ſubſtantial Chriſtian: he workes from a principle within, another man is moved as the *Automata*, things of motion, Clockes, and the like, engines of wit, that move from a weight without that poyſeth them: if they doe any good, it is from ſomewhat without that ſwayeth their aymes and ends, and not from an inward principle: nature workes from an inward principle; light things goe upward, and heavie things

Simile.

things downeward, naturally: artificiall things are forced. Thus good men are diſtinguiſhed from thoſe that are ſeemingly holy; there is a new nature wrought in them.

Againe, nature is conſtant; what is done naturally, is done conſtantly: heavie bodies goe alwayes downward, and light bodies upward: every creature works according to his nature; an holy man is exerciſed in holineſſe conſtantly, becauſe he doth it from an inward principle, from a worke and ſtampe within. Different things may ſeeme the ſame; as wilde hearbs may have the colour and forme of thoſe that are planted in the garden,

den; but there is difference in the vertue of them: the seeming graces and actions of an hypocrite, they have no vertue in them: as there are some drugges without vertue, dead things. But there is a distinguishing vertue in the faith of a Christian, wherby he overcomes the world and his lusts, whereby he doth all duties, prayes, and heares, and is fruitfull in his conversation; in all his graces, there is a cõforting strengthening vertue. True gold hath the vertue to comfort and strengthen the heart, that Alchymy gold hath not. True grace hath a working comforting vertue. Another mans formall artificiall actions have no vertue

Similie.

Similie.

tue in them, neither is it intended, they being only put on to ſerve a turne. Two men may doe the ſame things, and yet there bee a grand difference; the one doing them from the ſeale of the Spirit, from a deeper dye and ſtamp of the Spirit: the other if from the Spirit, yet it is but from a common work at the beſt. Some dyes cannot beare the weather, but alter colour preſently; but there are others that having ſomething that give a deeper tincture will hold. The graces of a true Chriſtian, hold out in all kinde of weathers, in winter and ſummer, proſperity and adverſity; when ſuperficiall counterfeit holineſſe, will give out: thus we ſee the

ſeale

ſeale of the Spirit, ſerves for diſtinction.

3 Appropriation.

The uſe of a ſeale is likewiſe for appropriation. Merchants uſe to ſeale their wares they would not have others have any right unto.

A Chriſtian is Gods in a more peculiar manner than others; there is not onely a witneſſe of the Spirit that God is his, but the Spirit workes in him an aſſent to take God againe: there is a mutuall appropriation, *I am my beloveds, and my beloved is mine*; when the ſoule can ſay, *thou art my God*, it is not fruſtrate; becauſe God ſaith before, *I am thy ſalvation*: where the Spirit ſeales, God appropriates: *GOD chooſeth the righteous man to himſelfe.* And wee may know

Can. 6.

Pſal. 4.

know this appropriation by appropriating God againe, Pſal. 73. *Whom have I in heaven but thee, and what have I in earth in compariſon of thee?* There is no action that God works upon the ſoule, but there is a reflect action by the Spirit to God againe. If God chuſe and love us, we chuſe and love him againe. God appropriates us firſt: we are his, and wee are Chriſts; we are Gods, becauſe hee hath given Chriſt for us; we are Chriſts, becauſe hee hath given himſelfe for us; we are, as the Apoſtle ſaith, a people of acquiſition, *A people purchaſed*, purchaſed at a deare rate by the bloud of CHRIST; thoſe that are Chriſts, the Spirit appropriates them: this

this appropriation is by ſealing.

Againe, we uſe tó ſet our ſeale onely upon that wee have ſome eſtimation of; *ſet mee as a ſeale*, ſaith the Church in the *Canticles*, *upon thy right hand*, have mee in thy eye and minde, as a ſpeciall thing thou valueſt. 4 Eſtimation.

The witneſſe and worke of the Spirit, ſhews Gods eſtimation of us: the Scripture is abundant in ſetting forth the great price that God ſets on his children; they are his Children, his Spouſe, his Friends, his Portion, his Treaſure, his Coyne, he ſets his marke, his likeneſſe on them; they are things hallowed and conſecrated, they are firſt-

fruits

Ier. 2.3. fruits. *Iſrael is a holy thing*; their titles ſhew the eſteeme that God hath of them; he values them more than all the world beſides, which are as chaffe and droſſe. *The righteous man is more excellent than his neighbour.* As there is a difference of excellency betweene pretious ſtones, and other common ſtones, betweene fruitfull, and barren trees; ſo there is amongſt men: and in this regard, God ſets a higher eſteeme upon ſome, and thence it is that they have thoſe honourable and glorious titles in Scripture, of *Sonnes*, *Heires*, *Kings*, and *co-heyres with Chriſt*: when others are termed droſſe and dung, and thornes, and have all the baſe termes that

that may be.

Now this eſtimation, by ſealing is knowne to us by the grace God workes in us: common gifts and priviledges, and favours of the world, are no ſeale of Gods eſtimation. If God ſhould give a man kingdomes, and great Monarchies, it ſeales not Gods love to him, at all; but when God makes a man a ſpirituall King to rule over his baſe luſts, this is a ſeale of Gods valuing him above other men. Therefore we ſhould learne how to value others, and our ſelves; not by common things that caſt-awayes may have, but by the ſtampe of God ſet on us by the Spirit, which is an argument that God intends to lay us up as coyne

coyne for another treaſury, for heaven. It is the common grand errour of the times, to be led with falſe evidences. Many thinke God loves them, becauſe hee ſpares them, and followes them with long patience, and makes them thrive in the world. Alas, are theſe fruits of Gods ſpeciall love? What grace hath hee wrought in thy heart by his Spirit? *he gives his Spirit to them that pray*; inſinuating, that next the gift of his Sonne, the greateſt gift is the Spirit, to faſhion and fit us to bee members of his Sonne: this is an argument of Gods love and eſteeme.

5. Secreſie. Seales likewiſe are uſed for ſecreſie, as in Letters, &c. ſo this ſeale of the Spirit

rit is a ſecret worke, GOD knoweth who are his, they are onely knowne to him, and to their owne hearts; *The white ſtone is onely known to him that hath it*, and *the hidden Mannah*: none ſo infallibly can know the ſtate in grace, as thoſe that have the gracious worke themſelves. Holy men in ſome degree are knowne one to another, to make the communion of Saints the ſweeter: there is a great deale of ſpirituall likeneſſe in Chriſtians, *face anſwereth to face*; that one hath ſtrong confidence of the ſalvation of another: but the undoubted certainty of a mans eſtate is knowne onely to God, and his owne ſoule: nay, ſometimes it is hidden from a Revel. 3.

mans ſelfe; there are ſo many infirmities, and abaſements, and troubles in the world, that this life is called a hidden life in Scripture: *our life is hidde with Chriſt in God:* it is unknowne to the Saints themſelves ſometimes, and the world alway; *they neither know him that begets, nor them that are begotten.*

6 Security.

Hence likewiſe the uſe of a ſeale, is to ſhew that things ſhould be kept *inviolable:* hereupon the Church is as a *ſealed fountain*; ſealing ſhewes a care of preſervation from common annoyance: hereupon likewiſe it is, that ſealing is the ſecuring of perſons or things ſealed from hurt. No man will violate a Letter, becauſe

cause it is sealed: the Tombe where Christ was buried, was sealed, and the Prison doores upon *Daniel*, that none might meddle with them: so the Spirit of God by this worke of sealing, secures Gods children, as the bloud sprinckled upon the posts of the doores of the Israelites, secured them from the destroying Angell. In *Ezek.* 9. there was a marke set upon those that were to be preserved, that secured them; and in *Revel.* 7. the sealed ones must not be hurt. So where this seale of the Spirit is, it is an argument that God meanes to preserve such a one from eternall destruction, and from prevailing dangers in this world. They are Gods

ſealed ones, no man can hurt them without wrong to God himſelfe, *Touch not mine anointed, and doe my Prophets no harme:* And likewiſe from devouring ſinnes, and dangerous apoſtaſie: a man that is truely ſealed by the Spirit of GOD, hee never becomes a member of Antichriſt, a ſtigmatized Papiſt (for Antichriſt hath his ſeale too) hee is kept from ſoule-murthering errors, he hath this ſecurity upon him by the work and witneſſe of Gods Spirit. Whatſoever the uſe is, or can be, of a ſeale in mans affaires, that God will have us make uſe of in his heavenly intercourſe betwixt him and us.

Where-

Whereby you are ſealed.

Now there are divers degrees of the Spirits ſealing.

Degrees of ſealing.

1 Faith: *Hee that beleeves hath the witneſſe in himſelfe.* 1 *Ioh.* 5. 10. he carries in his heart the counterpane of all the promiſes. This grace is firſt planted in the heart, and anſwererh to Gods love and purpoſe towards us of giving eternall life: the ſeale and firſt diſcovery of election is manifeſted to us in our beleeving, *Act.* 13. 48. *As many as were ordained to eternall life beleeved.* This beleeving is alſo a ſeale to us, in that it is of thoſe gifts that *accompany ſalvation*, of

1. Faith.

which God never repents him by calling back againe, it is a *ſeed that abideth for ever.*

2. Sanctification.

2 The worke of ſanctifying grace upon the heart, is a ſeale, whom the ſpirit ſanctifieth, hee ſaveth. *The Lord knoweth who are his:* but how ſhall we know it? By this ſeale, *Let every one that nameth the name of the Lord, depart from iniquitie:* not onely in heart and affection, but in converſation, and that ſhall bee a ſeale of his Sonneſhip to him: none are children of God by adoption, but thoſe that are children alſo by regeneration: none are heires of heaven, but they are newborne to it. Bleſſed be God the Father of our Lord Ieſus

ſus Chriſt, who hath begotten us a new to an inheritance immortall, &c. This ſeale of ſanctification leaves upon the ſoule the likeneſſe of Ieſus Chriſt, even grace for grace.

But becauſe in time of deſertion and temptation we are in a miſt, and cannot reade our owne faith, and our owne graces, it pleaſeth Chriſt after ſome triall and exerciſe to ſhine upon his owne graces in the heart, whereby we may know we beleeve, and know we love: untill which time the heart ſees nothing that is good, and ſeemes to be nothing but all objections, and doubtings. Wee may be ſometimes in ſuch a ſtate as *Paul* and his company

was in the ſhip, *Act.* 27. 20. when they ſaw neither Sunne nor ſtarres many dayes together, almoſt paſt all hope. So a Chriſtian may for many dayes together, ſee neither Sunne nor ſtarre, neither light in GODS countenance, nor light in his owne heart, no grace iſſuing from God, no grace carrying the ſoule to God, though even at that time GOD darts ſome beame through thoſe clouds upon the ſoule: the ſoule againe by a Spirit of faith, ſees ſome light through thoſe thickeſt clouds, enough to keepe the ſoule from utter deſpaire, though not to ſettle it in peace.

In this darke condition, if they doe as Saint *Paul* and his

his companie did, caſt Anchor even in the dark night of temptation, and pray ſtill for day; God will appeare, and all ſhall cleere up, we ſhall ſee light without, and light within: the day-ſtarre will ariſe in their hearts.

Though by reflecting upon our ſoules we are able to diſcerne a ſpirit of faith, GOD may hide himſelfe from the ſoule in regard of comfort: Nay, a Chriſtian may know himſelfe to bee in the ſtate of grace, and yet bee in an afflicted condition. As in *Iobs* caſe, hee knew his Redeemer lived, and he reſolved to truſt in him even though he killed him: hee knew he was no hypocrite, he knew his gra-

ces were true: and for all the imputations of his friends, they could not dispute him out of his sincerity; you shall not take my uprightnesse from me. Yet for the present hee saw no light from heaven, till it pleased GOD to reveale himselfe in speciall favour to him. There is alwayes peace and joy in beleeving, yet not in that degree which gives the soule content, untill by honouring God in beleeving and waiting still his good time, hee honoureth us with further sence of his favour, and powreth forth his Spirit to us, manifesting his speciall love towards us: and this is a further degree of sealing of us, confirming us more stron-

ſtrongly then before.

The reaſon why we can neither have grace to beleeve, nor know wee beleeve; nor when we know we beleeve, enjoy comfort without a freſh new act of the Spirit, is becauſe the whole carriage of a ſoule to heaven is above nature, where the Spirit makes a ſtand, we ſtand and can goe no further; we cannot conclude from right grounds without ſome helpe of the Spirit, ſome doubts, ſome feares will hinder the application to our ſelves, even as thoſe that live in ſome damnable ſinne can not but grant that thoſe that live in ſuch a ſinne ſhall never inherit heaven: and their conſcience tels them they

they live in ſuch a ſinne, yet ſelfe-love blindes them ſo, that they will not conclude againſt themſelves that they ſhall be damned; ſo true beleevers cannot conclude for themſelves without divine light and helpe.

It pleaſeth God thus to keepe every degree and act of ſealing in his owne hand, to keepe us in a perpetuall dependance upon him, and to awe us, that wee ſhould not grieve the Spirit of grace, and cauſe him to ſuſpend either act of grace or comfort.

Ioy and ſtrong comfort come from a ſuperadded ſeale of the Spirit. The works of the Spirit are of a double kinde: either in us by imprinting ſanctifying grace,

grace; or upon us, by ſhining upon our ſoules in ſweet feelings of joy: what the Spirit worketh in us is more conſtant, as a new nature which is alwayes like it ſelfe, and worketh uniformely: but comfort and joy are of the nature of ſuch priviledges as God vouchſafeth at one time, and not another, to ſome, and not to others.

This degree of ſealing in regard of joy hath its degrees likewiſe: ſometimes it is ſo cleare and ſtrong, that the ſoule queſtioneth not its ſtate in grace ever after, but paſſeth on in a triumphant manner to that glory it lookes for. Sometimes after this ſealing, there may be interrupting

ting of comfortable communion ſo farre as to queſtion our condition: yet this calling into queſtion comes not from the Spirit, which where it once witneſſeth for us, never witneſſeth againſt us, but it is a fruit of the fleſh not fully ſubdued, it is a ſinne it ſelfe, and uſually a fruit of ſome former ſinne. For howſoever wee ſhould not doubt after a former witneſſe of the Spirit, yet there will bee ſo much weakening the ſence of our aſſurance, as there is yeelding to any luſt. The knowledge of our eſtate in grace and comfort thereupon, though it may bee weakened by neglect of our watchfulneſſe, yet ſtill it hath the force of an argument

ment to assure us when the Spirit pleaseth to direct us to make use of it, because Gods love varies not as our feeling doth, and a fit doth not alter a state. The childe in the wombe stirres not alwayes, yet it lives, and that may be gathered from the former stirrings.

This degree of sealing by way of witnesse and comfort, is appropriated to the holy Spirit: every person in the blessed Trinitie hath their severall worke; the Father chuseth us, and passeth a decree upon the whole ground-work of our salvation. The Sonne executeth it to the full. The Spirit applyeth it, and witnesseth our interest in it by leading our soules to lay hold

hold upon him, and by raiſing up our ſoules in the aſſurance of it, and by breeding and cheriſhing ſweet communion with Father and Son, who both of them ſeale us likewiſe by the Spirit. This joy & comfort is ſo appropriated to the Spirit, as it carrieth the very name of the Spirit, and is one of the three Witneſſes on earth, that witneſſeth not onely Chriſt to bee a Saviour, but our Saviour. The three witneſſes on earth are the *Spirit, water, and bloud*: for the better conceiving of which place, wee muſt know that the great worke of Chriſt of redemption and juſtification was typified in the old Teſtament by bloud; and the great worke

worke of our ſanctification typified by their waſhing: To anſwer which types, when Chriſts ſide was pierced, there came forth both bloud and water, ſhewing that Chriſt came not onely by bloud to juſtifie us, but by water to ſanctifie us. Hereupon bloud and watar have the power to bee witneſſes. The bloud of Chriſt being ſprinkled on the heart by the Spirit doth pacifie the conſcience in aſſuring it that God is pacified by bloud, as *being offered by the eternall Spirit*: this quieting power ſheweth that it was the bloud of God, and ſhed for me in particular.

The witneſſe of water is from the power the Spirit hath

hath to cleanse our nature: which no creature can doe but the Spirit of GOD; change of nature is peculiar to the Author of nature. If wee feele therefore our natures altered, and of uncleane become holy, in some measure wee may know we are the children of God, as being begotten by the Spirit of Christ, conforming us to his owne holinesse: our spirit as sanctified can witnesse to us that we are Christs.

But oft it fals out, that our owne spirits, though sanctified, cannot stand against a subtill temptation strongly inforced, God super-addes his owne Spirit: guilt often prevailes over the testimony of bloud, that

that of water by reason of ſtirring corruptions runneth troubled. Therefore the third the immediate teſtimony of the Spirit is neceſſary to witneſſe the Fathers love to us, to us in particular, ſaying, *I am thy ſalvation, thy ſinnes are pardoned.* And this teſtimony the Word ecchoeth unto, and the heart is ſtirred up, and comforted with joy unexpreſſeable. So that both our ſpirits and conſciences, and the Spirit of Chriſt joyning in one ſtrongly, witneſſe our condition in grace, that wee are the ſonnes of God.

In this threefold teſtimony the order is this: bloud begets water: ſatisfaction by bloud procures the Spirit

rit from God, as a witneſſe of Gods love; and by feeling the power of bloud and water, we come to have the Spirit witneſſing, and ſealing our adoption unto us to eſtabliſh us in the ſtate of grace againſt ſtormes of temptation to the contrary. The Spirit perſwadeth to looke unto bloud, convinceth the heart of the efficacie of it, and then quieteth the ſoule, which giveth it ſelfe up to Chriſt wholly, and to whole Chriſt: and thence feeles his heart eſtabliſhed againſt carnall reaſon, ſo as he can and doth oppoſe Chriſts bloud to all the guilt that doth ariſe. And this witneſſe of the Spirit comforting the ſoule is the moſt familiar

familiar, and affects moſt.

If wee feele it not (as oft we do not) then riſe upward from want of this joy of ſpirit to water, and ſee what worke we finde of the ſpirit in cleanſing our ſoules, and if wee finde theſe waters not to runne ſo clearely as to diſcerne our condition in them; then goe to the witneſſe of bloud, and let us bathe our ſoules in it, and then we ſhall finde peace in free grace procured by bloud: for oft times a Chriſtian is driven to that paſſe, that nothing can comfort him, within, or without him, in heaven or earth, but the free and infinite mercy of GOD, in the bloud of Chriſt, whereon the ſoule relyeth when it feeles no comfort,

comfort, nor joy, of the Spirit, nor ſees no worke of ſanctification: then it muſt reſt on the ſatisfaction wrought by the blond of Chriſt, when the ſoule can go to God, and ſay, If we confeſſe our ſinnes, thou art juſt to forgive them, and the bloud of Chriſt ſhall cleanſe us from all ſinne. Therefore though I feele not inward peace, nor the worke of the Spirit, yet I will caſt my ſelfe upon thy mercy in Chriſt. Hereupon we ſhall in Gods time come to have the witneſſe of water and the Spirit more evidently made cleare unto us.

The Spirit it is that witneſſes with bloud, and witneſſes with water, and by wa-

water, whatsoever of Christs is applyed unto us, by the Spirit, but besides witnessing with these witnesses, the Spirit hath a distinct witnesse by way of inlarging the soule: which joy in the apprehension of Gods fatherly love: and Christs setting the soule at libertie. The Spirit doth not alwayes witnesse unto us our condition by force of argument from sanctification, but sometimes immediately by way of presence; as the sight of a friend comforts without helpe of discourse: the very joy from sight prevents the use of discourse.

This testimony of the Spirit containeth in it the force of all, word, promise, oath,

oath, ſeale, &c. this is greater then the promiſe, as a ſeale is more then our hand; & as an oath is more then a mans bare word. The ſame that is ſaid of Gods oath in compariſon with his bare promiſe, may bee ſaid of this ſealing in compariſon of other teſtimonies. That as God was willing more abundantly to cleare to the heires of promiſe their ſalvation, hee added an oath, *Hebr.* 6. 18. So for the ſame end he added this his Spirit as a ſeale to the promiſe, and to the other teſtimonies. Our owne graces indeed if we were watchfull enough, would ſatisfie us: The fountaine is open as to *Hagar*, but ſhee ſeeth it not, &c. howſoever the Spirit,

if

if that commeth, it ſubdueth all doubts.

As God in his oath and ſwearing joyneth none to himſelfe, but ſweareth by himſelfe: ſo in this witneſſe he taketh in no other teſtimony to confirme it, but witneſſeth by himſelfe. And hence ariſeth joy unſpeakeable, and glorious, and peace which paſſeth all underſtanding; for it is an extract of heaven when we ſee our being in the ſtate of grace, not in the effect onely, but as in the breaſt and boſome of God.

But how ſhall wee know this witneſſe from an enthuſiaſticall fancie and illuſion? *Queſt.*

This witneſſe of the Spirit is knowne from *Anſw.*

the ſtrong conviction it bringeth with it, which wayeth and over-powers the ſoule to give credit unto it. But there be, you will ſay, ſtrong illuſions? True, bring them therefore to ſome rules of diſcerning. Bring all your joy, and peace, and confidence to the Word, they goe both together, as a paire of Indentures, one anſwers another. In Chriſts transfiguration upon the Mount, *Moſes* and *Elias* appeared together with Chriſt. In whatſoever transfiguration and raviſhment wee cannot finde *Moſes*, and *Elias*, and Chriſt to meet, that is, if what we finde in us be not agreeable to the Scriptures, we may well ſuſpect it as an

an illusion.

That you may know the voyce of the Spirit of God from the carnall confidence of our owne spirits, inquire,

1 What went before.

2 What accompanieth it.

3 What followeth after this ravishing joy.

1 The Word must goe before it, in being assented unto by faith, and submitted unto by answerable obedience. *In whom after you beleeved* the word of promise, *you were sealed*. So that if there be not first a beleeving of the word of promise, there is no sealing, *The God of peace give you joy in beleeving*. There must be a beleeving, a *walking according to Rule*, or else no joy nor peace will bee unto us.

1. What goeth before this witnesse of the Spirit.

Gal. 6.

us. If we cannot bring the Word and our hearts together, it is not Gods, but Sathans sealing, a groundlesse presumption, and it will end in despaire: as Christ came by water and bloud, so doth this testimony, it commeth after the other two. First the heart is carried to bloud, and from thence hath quiet: then followeth water, and our nature is washed, and changed, and then commeth this of the Spirit; though it be not grounded on their testimonie, but is above theirs, yet they goe before. Where we thus finde the worke, wee may know it to be right by the order of it.

It commeth after deepe humi-

humiliation, and abasement: though we know our selves to be the children of God in some such measure, as wee would not change our condition for all the world; yet wee would have more evidence, we would have further manifestation of Gods countenance towards us, we are not satisfied, but waite. After wee have long fasted, and our hearts melted, and softened, then God powreth water upon the dry wildernesse, and then it comes to passe, through his goodnesse and mercy, that hee comforts, and satisfies the desires of the hungry soule; GOD will not suffer the spirit of his children to faile.

3 Likewise after selfe-denyall in that which is pleasing to us, it is made up with inward comfort: if this selfe-denyall bee from a desire of nearer communion with God, God will not faile them in what they desire. There are wretches in the world that will deny their sinfull nature nothing, if they have a disposition to pride, they will bee proud; if they have a lust to be rich, to live in pleasures, to follow the vanities of the times, they will doe so, they will not say nay to corrupt nature in any thing: will God vouchsafe to give any true joy or comfort of spirit to such ones? No: those that let loose their natures without

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a checke, ſhall never taſte of this hidden Manna. But when we deny our ſelves, deny to heare or ſee that which may feed corruption: When we deny to take delight in that, that wee might if we would goe the courſe of the world, there is a proportionable meaſure of joy, and peace, and comfort in a higher kinde made good to the ſoule. God is ſo good, wee ſhall loſe nothing for parting with any thing for his ſake.

4. It is uſually found after conflict and victory, as a reward. *To him that overcommeth, will I give to eate of the hidden Manna.* Gods children after ſtrong conflict with ſome temptation Revel. 2.

or inward corruption, eſpecially, that which accompanieth their diſpoſition and temper, when they have ſo conflicted as that at laſt they get the better, they finde by experience ſweet inlargement of ſpirit: to ſtrive againſt them, is a ſigne of grace; but to get victory over them, even to ſubdue our enemies under us that riſe up againſt us, this bringeth true peace and joy.

5 After wee have put forth our ſpirituall ſtrength in holy duties, God crownes our indeavours with increaſe of comfort. A Chriſtian that takes paines with his heart, and will not ſerve God with that which coſt him nothing, enjoys that which

which the ſpirituall ſlug-gard wiſhes for, and goes without. God is ſo juſt that thoſe men which have ſtri-ven to live according to principles of nature, have found a contentment pro-portionable to their indea-vours; ſome degree of plea-ſure attends every good action, as a reward before a reward.

Beſides theſe things that goe before this joy and te-ſtimony, there are ſecond-ly ſome things that doe ac-company it, if it bee right: as,

2. What ac-compani-eth, &c.

1 This ſpirituall comfort inlargeth our hearts to a deſire after an high priſing the ordinances, ſo farre is it from taking us off from a dependance upon them.

In the Word and other meanes it found comfort from GOD, therefore delights to be meeting GOD still in his owne wayes. The eye of the soule is strengthened to see further into truths, and is inabled more spiritually to understand the things it knew before: as in many of the same truths that wise men understand, they understood them when they were yong, as when they were old, but then more clearly. So all truths are more clearely knowne by this, the Spirit by which we are sealed, is the Spirit of illumination, not that it reveales any thing different from the Word, but giveth a more large understanding,

and

and inward knowledge of the ſame truths as were knowne before.

2. A libertie and boldneſſe with GOD: for *where the Spirit is, there is* a gratious *libertie*; that is, further inlargements from the law, guilt of ſinne, and the feare of the wrath of GOD, that wee can come with ſome boldnes to his throne, and to him as our Father, a freedome to open our ſoules in prayer before him. This ſtands not ſo much in multitude of words, or formes of expreſſions, but a ſonne-like boldneſſe in our approaches in prayer. The Hypocrite eſpecially in extremity, cannot pray, his Conſcience ſtoppes his mouth: but where the Spi- 2.

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rit sealeth, it giveth this liberty, freely to open and spread our case before him, and call upon him, yea under the evidence of some displeasure.

3 There doth likewise ordinarily accompany this sealing of the Spirit, Sathans malice and opposition; who being cast from heaven himselfe, envies this Heaven upon earth in a creature of meaner ranke by creation then himselfe: wee must not thinke to enjoy pure joy here without molestation. If there bee danger of exalting above measure, we must looke for some messenger of Sathan.

3 What followeth after this witnessing of the Spirit.

After this witnesse it leaves the soule more humble:

ble: none more abased in themselves, then those that have neerest communion with God; as we see in the Angels that stand before God, and cover their faces: so *Isa. 6. Iob* after God had manifested himselfe unto him, abhorred himselfe in dust and ashes. It brings with it a greater desire of sanctification and heavenly-mindednesse. As *Elias* ascended up into heaven, his cloake fell by degrees from him: the higher our spirits are raised, the more we put off affections to earthly things.

2 Againe, the end of this further manifestation of the Spirit being incouragement to duti-, or suffering in a good cause, the soule by

by this witnesse of the Spirit findes increase of spirituall mettle, it findes it selfe steel'd against opposition. Whilest this winde filleth their sayles, they are carried on a maine, and are frighted with nothing that stands in their way. See how the beleevers triumph upon *the Spirits witnessing to their spirits, that they are the sonnes of God.* Rom. 8.

Rom. 8. 16. 33. &c.

God usually reserveth such comforts for the worst times, *Give wine to those that bee of heavy hearts:* Pro. 31. The sence of this love of Christ is better then wine. This refreshing *Paul* had in the dungeon, and hee sung at mid-night. After this witnessing therefore looke for some piece of ser-

Pro. 31. 6.

vice

vice to doe, or tryall to undergoe.

Much must bee left to Gods fatherly wisedome in this, who knowes whom to cheare up, and when, and in what degree, and to what purpose and service, and remember alwayes, that these inlargements of spirit are as occasionall refreshings in the way, not daily food to live upon: we maintaine our life by faith, not by sight or feeling. Feasting is not for every day, except that Feast of a good conscience which is continuall: but I speake of grand dayes, and high feasts: these are disposed, as God seeth cause.

3 Where this sealing of the Spirit is, there followeth

loweth also upon it a lifting up of the head, in thinking of our latter end; it makes one thinke of the times to come with joy, as the holy Ghost here mentioneth the day of redemption, as a motive to them to take heed that they did not grieve the Spirit, intimating, they should thinke of the day of redemption with a great deale of joy and comfort. The Saints are described in Scripture to be those that *looke for the appearing of Christ*; they are Christs, and in him their reckonings and accounts are even. And therefore with delight they can often think and meditate upon the blessed times that are to come.

There

There be divers degrees of ſealing, ariſing from divers degrees of revelation. God firſt reveales his good will in his promiſes to all beleevers; this is the priviledge of the Church, eſpecially in theſe latter times: then by his Spirit reveales thoſe ſaving truths to thoſe that are his by a divine light. So that by argument drawne from the power, they feele from truths in ſearching ſecrets, in caſting downe, in raiſing up, in ſtaying the ſoule, they can ſeale to them that they are divine.

The ſame Spirit that reveales the power of the Word to mee, reveales in particular mine owne intereſt in all thoſe truths upon

upon hearing them. Whereupon they are written in my heart, as if they had beene made in particular to me: the comfortable truths in the Word are tranſcribed into my heart anſwerable to the Word; as that God in Chriſt is mine, forgiveneſſe mine, grace mine: whereupon adoption in Chriſt is ſealed; which God ſtill ſealeth further to my ſoule by increaſe of comfort, as hee ſeeth cauſe for incouragement. The ſame Spirit that manifeſteth in me the word, I heare and reade to be the truth of God, from the power and efficacie of it: the ſame Spirit teacheth to apply it, and in applying of it, ſealeth me.

There-

Therefore wee ought to desire to bee sealed by the Spirit, in regard of an holy impression; and then that the holy Spirit would shine upon his owne graces, so as we may clearly see what is wrought in us above nature; and because this is furthered by revealing his love in Christ in adoption to us, wee must desire of GOD to vouchsafe the Spirit of Revelation, to reveale the mysteries of his truth unto us, and our portion in them in particular; and so our adoption: and in the meane time to wait and attend his good pleasure in the use of all good meanes. Thus wee waiting, God will so farre reveale himselfe in love to

us,

us, as shall assure us of his love, and stirre up love againe: and the same Spirit that is a Spirit of Revelation, will bee a Spirit of sanctification, and so adoption. Dignitie, and fitting qualities suteable to dignity, go both together.

In that grand inquirie about our condition, there is a great miscarriage, when men will begin with the first worke of the Father in election, then passe to redemption by Christ: I am Gods, and Christ hath redeemed mee; and never thinke of the action of the third person in sanctification, which is the neerest action upon the soule, as the third person himselfe is neerest unto us. And so

fetch

fetch their first rise where they should set up their last rest. Whereas wee should begin our inquirie in the worke of the third person, which is next unto us: and then upon good grounds we may know our redemption and election.

The holy Spirit is both a Spirit of Revelation, and of Sanctification together, as hath beene said: for together with opening the love of the Father, and the Son, hee fitteth us by grace for communication with them.

People out of selfe-love will have conceits of the Fathers and Sonnes love severed from the worke of the Spirit upon their hearts which will prove a dange-

rous

rous illuſion. Although the whole worke of grace by the Spirit ariſe from the Fathers and Sonnes love, witneſſed by the Spirit, yet the proofe of the Fathers love to us in particular, ariſeth from ſome knowledge of the worke of the Spirit: the errour is not in thinking of the Fathers and Sonnes love, but in a ſtrengthening themſelves by a pleaſing powerleſſe thought of it againſt the worke of grace by the Spirit, which their corruption withſtands. So they will carve out of the worke of the Trinitie, what they thinke agreeable to their luſts, whereas otherwiſe if their heart were upright, they would for this very end

end thinke of Gods love, and Christs, to quicken them to duty, and to arme them against corruption.

To the day of Redemption.

There is a double redemption: redemption of the soul by the first cõming of Christ, to shed his bloud for us; redemption of our bodies from corruption, by his second comming. Wee have not the perfect consummation and accomplishment of that which Christ wrought in his first comming, till his second comming, then there shall be a totall redemption of our soules and bodies, and conditions. There is a double redemption, as there is

Redemption double.

a double cõming of Christ; the first, and the second; the one to redeeme our soules from sinne and Sathan, and to give us title to heaven; the other to redeeme our bodies from corruption, when *Christ shall come to be glorious in his Saints.* As likewise there is a double resurrection, the first and the second, and a double regeneration of soule and body.

In sickneſſe & weaknes of body, or when age hath overtaken us, that we cannot live long here, and the horrour of the grave, the houſe of darkeneſſe, is preſented to us. Oh let us thinke, there will bee a redemption of our bodies, as well as of our ſoules! Christ will redeeme

deem our bodies from corruption, as he came to work the redemption of our soules from sinne and death; and he that will redeeme our bodies out of the grave, he will redeem his Church out of misery, he will call the Iewes; he that will doe the greater, will doe the inferiour. When we heare of this, let us thinke with comfort of all the promises that are yet unperformed.

Full redemption not yet.

Secondly, full redemption is not yet. What need I bring Scripture to prove it? It is a point that every mans experience teacheth. Alas, let our bodies speake, we are not free from sicknesse and diseases: nay, what is our life but a going

to corruption: the ſentence is paſſed upon us, *earth returneth to earth*; till death we are going to death, ſo beſides ſickneſſe and weakeneſſe here, we muſt dye, and after death bee ſubject to corruption. The Apoſtle in this reſpect calleth our body, *a vile body*. As for our ſoules, though they bee freed from the guilt and damnation of ſinne, yet there are remainders of corruption that breed feare and terrour; and though they be freed from the rule of Sathan, yet not from his moleſtation and vexations by temptations. In a word, our whole ſtate and condition in this world, is a ſtate and condition of miſery; we are followed with many

ny afflictions, ſo that there is not yet perfect redemption, whether we look to body, ſoule, or ſtate; the body being ſubject to diſeaſes, the ſoule to infirmities, the ſtate to miſery.

But there is a *day* appointed for it.

A day of Redemption.

By a *day* wee are not to underſtand the time meaſured by the courſe of the Sunne in 24. houres, but in the Scriptures meaning, a day is a ſet time of mercy or judgement. As there was a ſolemne day, *the fulneſſe of time*, for the working of the firſt redemption, ſo there is a ſolemn time ſet for the ſecond redemption, when all the children of God ſhall bee gathered; thoſe that lye in the duſt

ſhall be raiſed, and for ever glorified. It is the day of all dayes: that day that by way of excellency, is called *THAT day* in the Scriptures, and *the day of the Lord*. The day that we ſhould thinke of every day; eſpecially in ſickneſſe and trouble, and croſſes, and moleſtations, from the wicked world, and in ſenſe of the remainders of corruption. There is a day of redemption to come, that will make amends for all. The frequent thoughts of that day would comfort us, and keepe us from ſhrinking in any affliction and trouble; it would move us to a carriage and converſation anſwerable to our hopes, and alſo it would helpe to fit us;

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it would infuse a desire of qualification to be prepared for that great day.

But how little of our time is spent in thoughts this way? If we could oft thinke of the day of redemption, our lives would be otherwise, both in regard of gracious, as also of comfortable carriage; should we be disconsolate at every losse and crosse, at sicknesses, and at the thought of death, when wee shall be turned into our first principle, the earth: if wee did thinke of the day of redemption, when all shall be restored againe, all the decayes of nature, and the Image of God be perfectly stamped: the thought of this would make us goe wil-

The day of Redemption ought to be thought on.

lingly to our graves, knowing that all this is but a preparation for the great *day of redemption.* The first day of redemption, when Christ came to redeeme our soules, and to give us title to heaven; It was in the expectation of all good people before Christ; they are said *to wait for the consolation of Israel*; that was the character to know those blessed people by. And what should be the distinguishing character of gracious soules now, but to bee such as waite for the comming of Christ? how oft in the Epistles of Saint *Paul* is it? *There is a Crowne of righteousnesse for mee, and for all that wait for the appearing of Christ.*

There

There was a yeare of *Iubile* among the Iewes every fifty yeares; then all that were in bondage were set at liberty. So at this blessed *Iubile*, this glorious day of redemption, all that are in bondage of death, and under corruption, shall be set at everlasting liberty. No question but the poore servants that were vexed with hard masters, they thought of the Iubile, and those that had their possessions tooke away, they thought of the Iubile, the day of recovering all. So let us oft thinke of this everlasting Iubile, when we shall recover all that we lost, for ever to keepe it, and never to lose it againe as we did in the first creation. Let us oft

thinke of this day; it will infuſe vigour and ſtrength into all our converſation. Indeed to the ungodly, it is not a day of *redemption*, but a day of *judgement*, and *the revelation of the juſt wrath of God*, when their ſins ſhall be laid open, and receive a ſentence anſwerable.

Day of vengeance to wicked.

Alas, there is ſuch a deale of Atheiſme in the world, (and the ſeeds of it in the beſt, unleſſe it be wrought out daily) that we forget the God of vengeance, and the day of vengeance. Would men goe on in ſinnes againſt conſcience, if they thought of this laſt day? It is impoſſible: ſuch courſes come frõ this abhominable root of Atheiſme, and unbeliefe; for had they but a ſlight faith,

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it would be effectuall to alter their course in some measure: therefore the Scripture gives them the name of fooles (though they would be thought to be the onely wise men.) *The foole hath said in his heart, there is no God*: and what followes? *Corrupt are they, and abhominable*. The cause of all is, the foole hath said in his heart, he will needs force it upon his heart, that there is no God, hell nor heaven, nor judgement; thence come abhominable courses.

Grieve not the holy Spirit of God whereby ye are ſealed unto the day of Redemption.

FRom the conſideration of all that hath beene formerly ſpoken of, the ſealing of the Spirit to the day of Redemption, there ariſeth theſe foure concluſions.

Firſt, that we may attaine unto a knowledge that we are in that ſtate of grace.

Secondly, that upon knowledge of our ſtate in grace for the preſent, we may be aſſured of our future full Redemption.

Thirdly, that this aſſured knowledge is wrought by the Spirit.

Fourth-

Fourthly, that the consideration of this assurance wrought by the Spirit, is an effectuall argument to dissuade from grieving the Spirit.

For the first, *wee may know wee are in the state of grace*, first, because the Apostle would not have used an argument moving, not to grieve the Spirit, from a thing unknowne or guessed at; it is an ill manner of reasoning to argue from a thing unknowne. The first conclusion.

2 Again, sealing of us by the Spirit, is not in regard of God, but our selves. God knoweth who are his, but we know not that we are his, but by sealing.

3 The scope of the Scriptures indited by the Spirit, is

is for comfort, the Apostle saith so directly, and what comfort in an uncertaine condition, wherein a man knowes not but he may be a reprobate? Wherefore came our Saviour into the world, and tooke our nature upon him, why became he a curse for us, why hath he carried our nature into heaven, and there appeares for us till he hath brought us home to himselfe, but that he would have us out of all doubt of his love after once by faith we have received him? whence proceeded those Commandements to beleeve, those checks of unbeleevers, the commendation of them that did beleeve, those upbraidings of doubting,

as

as ſpringing from unbeliefe: to what uſe are the Sacraments, but to ſeale unto us the benefits of Chriſt: if upon all this we ſhould ſtill doubt of GODS love, eſpecially when beſides the ſealing of the promiſes to us, we are ſealed our ſelves by the Spirit of promiſe.

Object. This is true if we know we do beleeve:

Anſwer. It is the office of the Spirit, as to worke faith and other graces, ſo to reveale them to us: every grace of GOD is a light of it ſelfe, comming from the Father of lights: and it is the property of light, not onely to diſcover other things, but it ſelfe too; and it is the office

fice of the Spirit to give further light to this light by shining upon his owne grace in us: an excellent place for this is the 1 *Cor.* 2. 12. *Wee have received the Spirit that is of God, that wee might know the things that are freely given to us of God*; in the mouth of two or three witnesses shall every thing bee confirmed: one witnesse is *the Spirit of man* which knowes *the things that are in man*; the other witnesse is *the Spirit of God, witnessing to our spirits that we are the children of God*. Here is light added to light, witnesse added to witnesse, the greater witnesse of the Spirit to the lesse of our Spirits: the Apostle joynes them both together, *My conscience*

Rom. 9.

ence beares me witnesse through the holy Ghost.

Obje. Mans heart is deceitfull.

Answ. But the spirit of God in mans heart is not deceitfull, it is too holy to deceive, and too wise to be deceived: in this point of assurance we plow with the Spirits Heifer, or else we could not finde out this Riddle: where there is an object to be seene, and an eye to see, and light to discover the object to the eye, sight must needs follow. In a true beleever, after he is inlightened, as there is grace to be seene, and an eye of faith to see, so there is a light of the Spirit discovering that grace to that inward sight: in the bottome

tome of a cleare River, a cleare eye sight may see any thing; where nothing is, nothing can be seene; it is an evidence that the Patrons of doubtings have little grace in them, and much boldnesse in making themselves a measure for others. Those that are babe borne, know their mothers better than their fathers; the Church of *Rome* is all for the mother, but the babes of Christ know their father; the remainder of corruption will indeed be still breeding doubts, but it is the office of the Spirit of faith to quell them as they arise. We are too ready in time of temptation to doubt, we need not helpe the tempter, by holding it

Ioh. 1.

a duty to doubt; this is to light a candle before the divell as we use to speake.

Question. May not there be doubtings where there is true faith, may not a true beleever be without assurance?

Answ. There be three rankes of Christians: first, some that are yet under the spirit of bondage, that like little children doe all for feare. Secondly, those that are under the spirit of adoption, and doe many things well, but yet are not altogether free from feare; these are like those children that are moved with reverence to obey their Parents, and yet finde their commands somewhat irkesome unto them. The third

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are such as by the love of God shed into their hearts by the Spirit of adoption, are carried with large Spirits to obey their father, and herein like unto those children, that not onely obey, but take a delight in it upon a judgement that both obedience and the thing wherein they obey is good; this we ought to labour for, but we finde many Christians in the second ranke, many truely beleeve in Christ by some light let into their hearts by the Spirit of adoption, who are not yet fully assured of the love of Christ. There is the act of faith, and the fruit of faith; the act of faith is to cast our selves upon Gods mercy

in Christ; the fruit of faith is in beleeving to be assured of this: we must know that faith is one thing, assurance another, they may have faith, and yet want a double assurance: first, assurance of their faith, being not able to judge at all times of their owne act; likewise, secondly, assurance of their state in grace, as in time of desertion and temptation: a soule at such a time casts it selfe upon Christ, as knowing comfort is there to be had, though hee be not sure of it for himselfe; and this the soule doth out of obedience, though not out of feeling, as the poore man in the Gospell, *Lord I believe, helpe my unbeliefe:*

the

the ſoule often times out of the deepe, cryes, and in the darke truſts in GOD and this is the bold adventure of faith, the firſt object whereof is *Chriſt* held out in a promiſe; and not *aſſurance*, which ſpringeth from the firſt act when it pleaſeth God to ſhine upon the ſoule, and is a reward of glorifying Gods mercy in Chriſt by caſting the ſoule upon his truth and goodneſſe. Aſſurance is GODS ſeale, faith is our ſeale; when we ſet to our ſeale by beleeving, he ſets to his ſeale, aſſuring us of our condition: we yeeld firſt the conſent and the aſſent of faith, and then God puts his ſeale to the contract: there muſt be a good

title

title before a confirmation, a planting before a rooting and eſtabliſhing, the bargaine before the earneſt. Some would have faith to be an over-powring light of the ſoule, whereby undoubtedly they beleeve themſelves to be Chriſt, and Chriſt to be theirs: which ſtumbleth many a weake, yet true Chriſtian, for this is rather the fruit of a ſtrong faith, then the act of a weake, which ſtruggleth with doubting, untill it hath gotten the upper hand. True it is, there muſt be ſo much light let in to the ſoule, as the ſoule may relye upon Chriſt, and this light muſt be diſcovered by the Spirit, and ſuch a light

light as shewes a speciall love of Christ to the soule. And againe, it is true that we are not to take up our rest in the light, untill the heart be further subdued: as many are too hasty to conclude of a good condition upon uncertaine signes, before they have attained unto fuller assurance, but yet we must not deny faith where this strong assurance is wanting, so farre as to conclude against our selves; if there be desires, putting on, to endeavour with conflict against the rising of unbeliefe, with a high prising of the favour of God in Christ, so as to value it above all things. Degrees doe not varie the kinde, weakenesse may stand with truth,

truth; but where truth is, there will be an unceſſant deſire of future ſealing.

The ſecond concluſion: *We may upon the knowledge of our preſent eſtate in grace bee aſſured for the time to come:* for this ſealing is to the day of Redemption; that is, till we be put into full poſſeſſion of what we now beleeve; and beſides, ſealing is for ſecuring for the time to come, and our Saviours promiſe is, that though He departed from them, yet the Comforter ſhould abide with them for ever, *Iohn* 14. And why are we certaine of the favour of God to our comfort for the preſent, but that wee doubt not of it for the time to come?

The ſecond concluſion.

Faith

Faith and love, and these graces, they never faile finally; therefore when the Scripture speakes of Faith, it speakes of salvation by it for the present: as if a man should be in heaven presently so soone as hee beleeves. *Wee are saved by faith*, say the Scriptures. we are not yet saved; but the meaning is, we are set by faith into a state of salvation. Being put into Christ by faith, we *are risen with Christ, and sit in heavenly places with him.* Faith makes the things to come, present: and faith beleeves, that *neither things present, nor things to come, shall bee able to separate us from the love of God in Christ.* So that our assurance is not onely

Col. 2.

Rom. 8.

for

for the present, but for the time to come. We are sealed *to the day of Redemption*, and who can reverse Gods seale, or Gods act and deed? Grace is the earnest penny of glory: God hath made a covenant, and given earnest, he will not lose it, the earnest is never taken away, but filled up; if wee be assured of grace for the present, we may be sure it shall be made up full in glory hereafter. If the spirit of Christ be in us, the same spirit that raised Christ from the dead, will raise us up likewise, and not leave us untill we be in full redemption, *we shall awake, filled with his image.* Rom.8.11 Psal.

No opposition shall prevaile, God hath set us as a

ſeale on his right hand to keep us, I and on his breaſt (as the high Prieſt had the twelve Tribes) to love us, and on his ſhoulder to ſupport us. The marked and ſealed ones in *Ezech.* 9. and *Rev.* 7. were ſecured from all deſtruction. If we be in Chriſt our Rocke, temptations and oppoſitions are but as waves, they may daſh upon *us*, but they breake *themſelves*.

Queſt. Why then do we pray for the forgiveneſſe of ſinnes?

Why we pray for forgiveneſſe of ſinnes.

Anſwer. We pray for a clearer evidence of what we have; ſecondly, as the end is ordained, ſo the meanes muſt be uſed: God doth and will pardon ſinne, and therefore we muſt pray for

for pardon, as a meanes ordained. Thirdly, prayer doth not prejudice the certainty of a thing: Christ prayeth for that hee was most sure of, *Ioh.* 17. *I pray for them which thou hast given me, for they are thine.*

Pregnant for the proofe of this point, is that of *Peter*, *Wee are begotten againe to a lively hope*, a *hope* of that life which maketh *lively*. Oh but we are weake! true, but *wee are kept by the power of GOD:* an inheritance is not onely kept for us, but we are kept for it. 1 Pet. 1. 3, 4, 5.

Ob. But Sathan is strong, and his malice is more than his strength?

Answ. True, but we are *kept* as by a Garison, wee

have a guard about us.

Ob. All this is true, while faith holdeth out; but that may faile?

Answ. No, we are kept by the power of GOD *through faith*; God keepeth our faith, and us by faith.

Ob. But the time is long betweene us and salvation, and many dangers may fall out?

Answ. Be it so that the time is long, yet wee are kept *unto salvation*, even untill the *day of redemption*: for the Spirit by vertue of the Covenant, puts the feare of GOD into our hearts, that we shall never depart from him: GOD doth not promise what we shall doe of our selves, but what he will doe in us, and by

by us. Thus the Holy Ghoſt putteth a ſhield into our hands to ward off all objections; and helpes us to ſubdue the reaſonings that are apt to riſe within us againſt this bleſſed hope. So that this happy condition is not onely ſure to us, but God hath aſſured us of it. Gods gracious indulgence is ſuch, he ſees here wee goe through a wilderneſſe, and are moleſted every way, therefore hee would have us aſſured of a bleſſed condition to come. So good is God, hee doth not onely finde out a glorious way of Redemption by the bloud of his Sonne God-Man, but hee acquaints us with it

Why God aſſureth us of our ſalvation.

1 For his glory.

it in the dayes of our pilgrimage. Partly, that we may glorifie him, that he may have the praise before hand of what good hee intends us: for assurance of that blessed condition will stirre up our spirits to blesse God. What the thing it selfe would worke, faith workes the same in some measure. Therefore Saint *Peter*, 1 *Pet.* 1. *Blessed be God* (saith he) *who hath begotten us againe to a lively hope of an inheritance immortall, undefiled, that fadeth not away, reserved in the heavens.* Why doth he blesse God before we have it? because we are as sure of it as if we had it: what is revealed before hand, is praised for before hand. GOD would

would have us assured, that he may have glory.

Partly to comfort us: for faith is effectuall to worke that comfort that the thing present would doe in some measure. What comfort would the soule have, if it should see heaven open, and it selfe entring into it, if redemption were at hand? The same faith workes in some measure. What is more sure then the thing it selfe? What more comfortable then faith in it?

2 For our comfort.

When the Israelites were in the wildernesse going to Canaan, they had many promises that they should come to Canaan, and many extraordinary helpes to leade them thither; the pillar, and cloud, and Angell:

and God out of indulgence condescending to their weakness, gave them some grapes of Canaan: hee put it into the minde of the spies to bring of the fruits. So God gives us some work of his blessed Spirit, whereby he would have us assured, and sealed to the day of redemption.

The third conclusion

The third conclusion is this, that *the spirit doth seale us*. This cannot be otherwise, for who can establish us in the love of God, but he that knowes the minde of God towards us; and who knowes the minde of God, but the spirit of God?

Then am I sealed, when I doe not onely beleeve, but by a reflecting act of the soule, know I doe beleeve

leeve: and this reflection though it be by Reaſon, yet it is by Reaſon inabled by the ſpirit; our ſpirits by the Spirit onely can diſcerne of ſpirituall acts: it is not for us to know things above nature, without a cauſe above nature. None can know the meaning of our broken deſires, ſo as to helpe us in our infirmities, but that Spirit that ſtirred up thoſe deſires. Againe, none knowes the grievances of our ſpirits, but our owne ſpirits, and the Spirit of God, who knowes all the turnings and corners of the ſoule.

Who can mortifie thoſe ſtrong corruptions, that would hinder us in the way to heaven, but the Spi-

rit cloathing our ſpirit with power from above: who purifieth the cõſcience, but he that is above cõſcience? Who can raiſe our ſpirits above all temptations and troubles, but that Spirit of power that is above all?

The ſtrength and vigour of any creature is from the ſpirits: and the ſtrength of the ſpirits of all fleſh is from this Spirit, whole office is to put ſpirit into our ſpirit.

As GOD redeemed us with his bloud, ſo GOD muſt apply this bloud, that conſcience may bee quieted. He onely can ſubdue the rebellion of our ſpirits, and ſoften our hearts, and make them fit for ſealing. The Spirit onely can ſo report the mercy of God to

our

our ſoules, as to perſwade and worke our hearts to this aſſurance, otherwiſe we would never yeeld. For partly the greatneſſe of the ſtate is ſuch, that none but God can aſſure; and partly the miſgiving and unbeliefe of our heart is ſuch, that none but God can ſubdue it. The thing being ſo great, and our deſervings ſo little, being unworthy of the things of this life, much more of that eternall happineſſe; this cannot be done without the high and glorious Spirit of God.

How earneſt and deſirous then is both the Father and the Sonne to ſave us, that pleaſed to ſend ſuch an Orator and Embaſſador as is equall with themſelves

selves to perswade us, to assure us, to fit us for salvation? and how gracious is the Spirit that will vouchsafe to have such communion with such poore sinfull spirits as ours? And should not this worke upon our hearts a care not to grieve the holy Spirit? and so we come to the fourth conclusion.

The fourth conclusion.

The fourth conclusion is, that *the sealing of the spirit unto salvation, should be a strong prevailing argument not to grieve the Spirit*, that is, not to sinne: for sinne onely grieves the Spirit. *The grace of God* (saith *Paul* to *Titus*) *that bringeth salvation*, Christ appeared: and what is Christ but grace? Christ appeared, and the

Tit. 2. 11, 12.

free

free favour of GOD in Christ, whereby wee are assured of salvation: *which teacheth us*, what to doe: *to deny all ungodlinesse and worldly lusts, and to live soberly, righteously, and godly in this present world.* Even the consideration of the benefits of Christ, that are past; such as came with Christs first comming: but that is not all, Verse 13. *Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Iesus Christ.* The second comming of Christ enforceth likewise the same care of holinesse. *Our conversation is in heaven,* and not as theirs (spoken of in the former Verse) whose end is damnation, whose belly is their Phil. 3. 20.

their GOD, who minde earthly things: no, we minde heavenly things, and these heavenly desires from whence sprung they, but from the certaine *expectation of our Saviour the Lord Iesus Christ, who shall change our vile bodies, &c.* that is, shall redeeme us fully, even our bodies as well as our soules.

It is an argument to them that are 1 Not sealed.

It is an argument of force, whether we be not yet sealed, or be sealed: if not sealed, then grieve not him whose onely office it is to seale, entertaine his motions, give way to him, that he may have scope and liberty of working.

Set no reasons against his reasons, hearken to no counsell against his counsell,

ſell, ſtand not out his perſwaſions any longer, but yeeld up your ſpirits to him, leſt he put a period to his patience: he is *long* ſuffering, but not *alwayes* ſuffering: if he give us up to our own ſpirits, we ſhall only be witty to worke out our owne damnation: wee are not given up to our owne ſpirits, but after many repulſes of this holy Spirit: and at length, what now will not ſerve for an argument to perſwade us, ſhall bee uſed hereafter as an argument to torment us. The Spirit will helpe our ſpirits to repeate and recall all the motions to our owne good, that wee formerly put backe. We ſhould thinke when conſcience

ſcience ſpeakes in us, God ſpeakes, and when the Spirit moves us, it is God that moves us, and that all excuſe will be cut off: anſwere will be, did not I tell you of this by conſcience, my deputy? did not I move you to this good by mine owne Spirit? Take heed of keeping out any light, for light, where it doth not come in and ſoften, hardens: none ſo hard hearted, as thoſe upon whom the light hath ſhined: there is more to be hoped from a man, that hath onely a naturall conſcience, then from him, whoſe heart and ſpirit hath beene long beaten on: there is more to be hoped from a heathen *Pilate*, than a proud Phariſee.

Thoſe

Thoſe that will not be ſealed to their ſalvation, it is juſt with God that they ſhould be ſealed up to their deſtruction; the ſoule without the ſpirit is darkeneſſe and confuſion, full of ſelfe accuſing and ſelfe tormenting thoughts: if we let the Spirit come in, it will ſcatter all, and ſettle the ſoule in a ſweet quiet.

2 Thoſe that are ſealed either in a 1 Leſſer degree.

For thoſe that have been ſealed by the Spirit, and yet not ſo fully, as to ſilence all doubts, about their eſtate: thoſe ſhould out of that beginning of comfort which they feele, ſtudie to be pliable to the Spirit, for further increaſe. The Spirit ſealeth by degrees: as our care of pleaſing the Spirit increaſeth, ſo

so our comfort increaseth; our light will increase as the morning light unto the perfect day. Yeelding to the Spirit in one holy motion, will cause him to leade us to another, and so on forwards untill wee be more deepely acquainted with the whole counsell of God concerning our salvation: otherwise if we give way to any contrary lust, darkenesse will grow upon our Spirits unawares, and we shall be left in an unsetled condition, as those that travaile in the twilight, that cannot perfectly finde out their way. Wee shall be on and off, not daring to yeeld wholly to our lusts, because of a worke of grace begun: nor yeeld wholly

wholly to the Spirit, because we have let some unruly affection get too much strength in us; and so our spirits are without comfort, and our profession without glory.

We shall lye open to Sathan, if he be let loose to winnow our faith: for if our state come to be questioned, wee have nothing to alledge but the truth of our graces: and if we have not used the Spirit well, we shall not have power to alledge them, nor to looke upon any grace wrought in us, but upon those lusts and sinnes whereby wee have grieved the Spirit; they will bee set in order before us, and so stare us in the face, that wee cannot but

but fixe our thoughts upon them. And Sathan will not lose such an advantage, but will tempt us to call the worke of grace in question: which though it bee a true worke, yet for want of light of the Spirit to discerne it, wee cannot see it to our comfort. Whereas if the Spirit would witnesse unto us the truth of our state, and the sincerity of our graces; we shall bee able to hold our owne, and those temptations will vanish.

2. Those that are sealed in a higher degree.

For those that the holy Spirit hath set a clearer and stronger stampe upon, that doe not question their condition, they of all others should not grieve the Spirit.

A Spirit of ingenuity will hinder them, and ſtirre up a ſhame in them to requite ſo ill, ſuch a friend. Nothing ſo ingenuous as grace: what is commendable in nature, is in greater perfection in grace. How doth the conſcience of unkindeneſſe to a friend that hath deſerved well of us, trouble our ſpirits, that we know not with what face to looke upon him? And will not unkindeneſſe to the Spirit make us aſhamed to lift up our face to heaven? 1.

Benefits are bonds, and the greater favour, the ſtronger obligation; now what greater favour is there, then for the Spirit to renew us according to 2.

the

the Image of God our glorious Saviour: who carried the Image of Sathan before: And by this to appropriate us unto GOD, to be laid up in his treasure, as carrying his stampe, and by this to bee separated from the vile condition of the world; although we carry in us the seeds of the same corruption that the worst doth, differing nothing from them but in GODS free grace and the fruits of it. For God to esteeme so of us, that have no worthinesse of our owne, but altogether persons not worthy to bee beloved: as to make our unworthinesse a foile, to set out the freenesse of his love; in making us worthy, whom

whom he found not so. For the Spirit by sealing of us to secure us in the midst of all spirituall dangers: and to hide us as his secret ones, that *that evill one* should not touch us to hurt us. These, as they are favours of an high nature, the more care they require to walke worthy of them. We cannot but forget our selves, before wee yeeld to any thing against that dignity the Spirit hath sealed us to.

Nature helped with ordinary education, moveth every man to carry himselfe answerable to his condition: a Magistrate as a Magistrate, a Subject as a Subject, a Childe as a Childe; and we thinke it dis-

disgracefull to doe otherwise: and shall that which is disgracefull to nature, not be much more disgracefull to nature renewed, and advanced by the Spirit? And indeed as wee should not, so wee cannot grieve the Spirit so farre forth as wee are renewed. Our new nature will not suffer us to dissemble, to be worldly, to bee carnall, as the world is, wee cannot but study holinesse, we cannot but be for GOD and his truth, wee cannot but expresse what we are, and whose we are.

1 Ioh. 3.

It is impossible a man should care for heaven, that doth not care for the beginnings of heaven: hee cannot bee said to care for

full redemption and glory, that doth not care for the ſpirit of grace: fulneſſe of grace is the beſt thing in glory; other things, as peace and joy, and the like, they are but the ſhinings forth of this fulneſſe of grace in glory.

Againe, when the Spirit aſſureth us of Gods love in the greateſt fruits of it, as it doth when it aſſureth this redemption: That love kindles love againe, and love conſtraines us, by a ſweet neceſſitie to yeeld cheereſull and willing obedience in all things: there is nothing more active and fuller of invention, than love, and there is nothing that love ſtudies more than how to pleaſe, there is no-

thing that it feares more than to diſcontent. It is a neate affection, and will indure nothing offenſive, either to it ſelfe, or the ſpirit of ſuch as we love: and this love the Spirit teaches the heart, and love teaches us not onely our duty, but to doe it in a loving and acceptable manner. It carries out the whole ſtreame of the ſoule with it, and rules all, whileſt it rules, and will not ſuffer the ſoule to divert to by-things, much leſſe to contrary.

Againe, theſe graces that are converſant about that condition which the Spirit aſſureth us of, as faith and hope, are purging and purifying graces, working a ſuteableneſſe in the ſoule, to the

the things beleeved, and hoped for: and the excellency of the things beleeved and hoped for, have such a working upon the soule, that it will not suffer the soule to defile it selfe. Our hopes on high, will leade us to wayes on high, therefore whilest these graces are exercised about these objects, the soule cannot but be in a pleasing frame.

It hath beene an old cavill, that certainty of salvation breeds security and loosenesse of life. And what is there that an ill disposed soule cannot sucke poyson out of? A man may as truely say, the Sea burnes, or the Fire cooles: there is nothing quickens a soule more to cheerefull obedience, than

assurance of Gods love, and that our *labour* should *not be in vaine in the Lord*; this is the Scriptures Logicke and Retoricke to inforce and perswade a holy life from knowledge of our present estate in grace. *I beseech you by the mercies of God*, saith Saint *Paul*: what mercies? such as he had spoken of before. Iustification, Sanctification, Assurance that all shall worke together for good, that nothing shall bee able to separate us from the love of God in Christ: all duties tend to assurance, or spring from assurance.

Rom. 12.

Gods intendment is to bring us to heaven by a way of love, and cheerefulnesse; as all his wayes towards us in our salvation, are in love.

And

And this is the ſcope of the covenant of grace; and for this end he ſends the Spirit of adoption into our hearts, that we may have a childe-like liberty with God in all our addreſſes to him. When he offers himſelfe to us as a father, it is fit we ſhould offer our ſelves to him as children; nature teaches a child, the more he deſires his fathers love, the more hee feares to diſpleaſe him. And hee is judged to be graceleſſe, that will therefore venture to offend his father, becauſe he knowes he neither can, or will diſinherit him. Certaine it is, the more ſurely we know God hath begotten us to ſo glorious an inheritance, the more it will worke upon our bowels,

els, to take all to heart that may any way touch him: this wrought upon *David*, when the Prophet told him, God hath done this & this for thee, and *would have done more if that had beene too little*, it melted him presently into an humble confession.

2 Sam. 12.

Those that have felt the power of the Spirit of adoption on their hearts, will both by a divine instinct, as also by strength of reason, be carried to all those courses wherein they shall approve themselves to their father. Instinct of nature strengthened with grounds, will move strongly.

To conclude this discourse, let Christians therefore be carefull to preserve and cherish the worke of assu-

assurance and sealing in them.

2 What God doth for us, he doth by grace in us, he wil preserve us that we shall not fall from him by putting the grace of feare into us, *Ier.* Hee will keepe us, but by what meanes? *The peace of God which passeth all understanding, shall guard our hearts.* God maketh our Calling and Election sure in us, by stirring our hearts up to be diligently exercised in adding one grace unto another, and in growing in every grace, as 2 *Pet.* 1. Therefore wee must attend upon all spirituall meanes of growth and quickening: so shall you have a further *entrance into the kingdome of Iesus Christ:* that is, you shall

1 Meanes.

Phil. 3.

2 Pet. 1.

have more evident knowledge of your entrance into the kingdome of grace here, and likewise into the kingdome of glory hereafter. Thoſe that doe not ſo, ſhall have no comfort either from the time paſt, for they ſhall *forget they were purged from their ſinnes*, or from thoughts of the time to come, for they ſhall not be able to ſee things *farre off*.

2 Meanes.

2 If aſſurance be in a leſſer degree, yet yeeld not to temptations and carnall reaſonings: if our evidences be not ſo faire, yet wee will not part with our inheritance. Coynes, as old groates, that have little of the ſtampe left, yet are currant. We loſe our comfort many times, becauſe wee

yeeld

yeeld so easily, because we have not such a strong and cleare seale of salvation as we would, to be born down that we have none at all, is a great weakenesse: exercise therefore the little faith thou hast in striving against such objections, and it will be a meanes to preserve the seale of the Spirit.

3 Because this sealing is graduall, we should pray as *Paul, Ephes.* 1. *for a spirit of revelation*, that wee may be more sealed: (the Ephesians were sealed, for whom *Paul* prayes, and so the Colossians; yet) that GOD would reveale to their spirits, more their excellent condition. There are *riches of assurance*; the Apostle would have them to labour not

3 Meanes.

Col. 2. 2.

not onely for assurance, but for the riches of it; that will bring rich comfort, and joy and peace. Times of temptations and tryall may come, and such as, if wee have not strong assurance, we may be sorely troubled, and call all into question. This may be the sad condition of Gods own children, and from this, that in times of peace, they contented themselves with a lesser degree of this assurance and sealing.

4 Meanes. 4 Lastly, bee watchfull over your owne hearts and wayes, that according to what you have now learned, you grieve not the spirit, *for by it you are sealed*; intimating, that if in any thing wee withstand and grieve

grieve the ſpirit, we ſhall in ſo doing, prejudice our ſelves, and ſuffer in the comfort and evidence of our ſealing.

FINIS.